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HOME MISSION ECHOES

"IN THE NAME OF OUR GOD WE WILL SET UP OUR BANNERS."

"The country for which I lifted up mine hand to give it to your fathers."

Vol. I. JANUARY, 1897. No. 1.

Service.

ONE taper lights a thousand,—yet doth beam
No dimmer, giving all, but losing naught.
By one faint glimmering taper, light is brought
To altar candles, many-branched, that gleam
Against high-vaulted chancel-roofs, and stream
Through painted panes with vivid splendors fraught,
And shine on effigies of saints, fair-wrought,
Whose folded hands forever praying seem.
These two things have I known; and this beside,—
Fire kindled by a failing flame, which died
That self-same moment. Lord, my flame burns low—
Great fires are kindled by a feeble spark—
Let my poor taper lighten some, whose glow
Shall bless the world when I am cold and dark!

—*Sunday Magazine.*

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

510 Tremont Temple, Boston, Mass.

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All other correspondence relating to the Society should be sent to the Corresponding Secretary, Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

HOME MISSION ECHOES.

This paper will be published Monthly (August possibly excepted), under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and otherwise contribute to the paper; and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young Folks."

Note the remarkably low terms: Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

TABLE OF CONTENTS.

The Woman's American Baptist Home Mission Society.

Editorial 3
Notes 4
Financial Statement 4
Prize Offer 4
Praying Mothers 5
From the Field:
- Wichitas 5
- Spelman Seminary 5
- Coleman Academy 6
- New Mexico 6
- Memphis 7
- Little Rock 7

South America 8
Christmas in Alaska 8

The American Baptist Home Mission Society.

Notes 9
Our Missions:
- The West 10
- Our Foreign Populations 11
- The Indians 11

Our Schools 12
A Romanist's Confession of Faith 13
The First Baptism in California 13

Our Young Folks.

Greeting 14
Going to Missionary Meeting 14
What a Little Girl Found Out 15
Alaskan Letter 15
An Indian Baby 15
Topics 16
Receipts 16

The Society.
Feb. 4, 1898.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." —*Tennyson.*

Vol. I. JANUARY, 1897. No. 1.

The Woman's American Baptist Home Mission Society.

WITH this number, HOME MISSION ECHOES wishes its readers a "Happy New Year," and enters upon its mission of helpfulness to the Baptist Christians of New England. The November paper bearing the same name, issued from the press in Augusta, Maine, in place of the HOME MISSION ECHO, was but an advance courier, announcing the coming of the present sheet.

A word concerning the plan and purpose of this new aspirant for public favor may not be out of place. HOME MISSION ECHOES is to be the immediate successor of *The Home Mission Echo!* For the Baptist women of New England it is designed to take the place of that paper. It will undertake, as the *Echo* has so nobly done in the past, to furnish the fullest and latest information of the Home Mission work of New England Baptist women. It will also seek, by means of a young people's department, in charge of Mrs. Anna S. Hunt, to awaken interest and enthusiasm among the young people and Sunday schools of New England in the evangelization of North America. It will also give to New England Baptists the newest and freshest information concerning the work of our American Baptist Home Mission Society, furnished by its Field Secretary, Rev. H. L. Morehouse, D. D. This in no sense supplanting the *Home Mission Monthly*, but supplementing it; putting within the reach of busy pastors and laymen the most important facts of the present needs of our great Home Mission field and the work that is being done in it.

With this comprehensive plan and lofty purpose, HOME MISSION ECHOES ought to find a place in every Baptist home in New England, in every Young People's Society of Christian Endeavor in Baptist churches, and in every Baptist Young People's Union, and should be distributed widely and freely in all our Sunday schools as being the only paper published that is doing the work it seeks to do. We do not feel that the paper is in any sense an experiment. It is the immediate successor of the *Home Mission Echo*, that for many years has been a necessity to our women, and will still be the organ of the Woman's American Baptist Home Mission Society. It is also the response which an enlightened Christian judgment gives to a long felt need for some means of bringing to the knowledge of all our people, young and old, the pressing need of our country for mission work and what is being done to supply it. Born of God and commissioned by His consecrated servants to a specific work, HOME MISSION ECHOES begs the earnest prayers and sympathies of all of God's people, asks the pastors and Sunday school superintendents and laymen of all our churches to give it a large place and a generous subscription list in every church, Woman's Circle, Young People's Society, and Sunday school, that thus its mission may be fulfilled and its work triumphantly successful.

You Are Needed.

"ONE and another falls by the way, 'weary with the march of life.' Who comes to fill the ranks and hold the standard? The work needs strong, disciplined, consecrated women. Do you say you are not all that, and so are not wanted? Only leave yourself in God's hands to be drilled and used as He will. O Christian women of wealth, of intellectual power, use these great gifts for the Master! And you who are timid and slow of speech, bring the strength of loving sympathy and fervent prayer, and give as God has prospered you. You do not know what you are losing in the blessedness of Christian fellowship higher and more tender than comes in your art and literary clubs, in the affiliation of your soul with divine purposes and in the rewards of the life to come."

Benevolence.

"HONOR the Lord with thy substance and with the first-fruits of all thy increase." (Proverbs 3 : 9.)

"Of all that Thou shalt give me I will surely give the tenth unto Thee." (Genesis 28 : 22.)

Notes.

WE begin with the first day of the New Year to make its history. What shall it be with God's help? The world needs more from us this year than last. More and better service in prayer, gifts, and interest. Have a definite purpose in view.

DETERMINE with divine assistance, 1st, not to be absent from a circle meeting when you can be present; 2d, try and induce one person not interested to go with you each month; 3d, that by your efforts a larger collection shall be sent to the treasurer this year. If each woman in New England would make such a determination, the efficiency of our society would be greatly increased. Personal work is what is needed. This cannot be given without sacrifice of time and convenience, but it will hasten the coming of our Saviour's kingdom.

CAN we not have more effectual praying the coming year? We ask that our treasuries may be filled. Are we expecting they will be, leading ourselves in offering gifts which cost us something? Do we believe that the silver and the gold is at our disposal if we ask in faith for it? "According to your faith be it unto you."

THE Alaska calendars are now on sale at the rooms, at ten cents each. We hope there will be a large demand for these dainty souvenirs. The fact for each day of the month is worth the price of the calendar, and the sweet poem will bring comfort to many stricken hearts. There should be one in every home.

WE are pushing forward the French work as fast as possible. A bright, Christian French woman was before our Board at its December meeting; just the person we want for a Bible woman in New England, She is doing a much-needed work in another line, and we cannot take her from it. Fifty-seven dollars has been pledged by individuals interested in this work.

Financial Statement.

WE wish to set plainly before our readers a statement of our financial condition at the present time, and make clear some facts that may not have been understood. By referring to the last Annual Report it will be seen that the receipts for the general work to April 1, 1896, were $34,113.31. Of this amount, however, $3,104.44 was designated for the Girls' Boarding School in Mexico City and not available for our work. $5,735.50 was also designated for special gifts for Spelman Seminary and Mather School, which we could not use at all, such as Slater Fund for industrial work, relief work, etc. So we received of available funds from the churches and bequests $25,273.37. Of this sum we had pledged for teachers' salaries, $23,000. By again referring to the Annual Report you will see that the year beginning April 1, 1895, we had a balance left over from the previous year of $8,538.30. We were thus enabled to carry forward our work with comparative ease, during the months of May, June, July, August, and September, when no money comes into our treasury, and thus meet our obligations from month to month during the year ending March 31, 1895. We then came out free from debt, it is true, but with no balance, and our heaviest expenses come in April, May, June, and September. We were without money to meet these bills, and we called for a vacation offering. Nobly our churches responded, but $800 would not meet our obligations. We were compelled to borrow money. We cut down our appropriations for the year, although pleading calls came to us from needy fields. Our financial condition is as follows: To meet our obligations we must have before April 1, 1897, $13,426.72. In addition to this our debt of $7,576 must be paid. In order to keep and remain free from debt we must have, at least, $7,000 balance to complete the work of the school year; therefore, the months of December, January, February, and March, we must have, for the general work, $27,002.72, and for Alaska, $2,706, making a total of $29,708.72. Remember we have not the Middle States to draw upon, we have only the Baptist women of the six New England States. We urge upon our sisters prayerful consideration of our needs.

Prize Offer.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY has always believed that the divine order of missionary work is knowledge, prayer, and gifts, and that it may secure this from our young people and children, the Society, through the kindness of its friends, makes the following offer: A prize of ten dollars will be given to any member of the New England Baptist congregations or Sunday schools under twenty-four years of age who will write the best article on the French Canadians in New England under the following analysis, viz.: Their number and condition in Canada; their number and condition in the United States; their religion and character; missionary work among them; dangers threatening our civilization if unreached by the Gospel.

Also a prize of ten dollars will be given to the same class of young people for an article on Alaska under the following analysis: The country of Alaska; its resources and people; their social condition; their need of the Gospel and how to send it to them; sketch of our missions in Kodiak.

These articles must contain not less than one thousand, nor more than fifteen hundred words. The articles shall be submitted first to a local committee chosen by the superintendent of the Sunday school or the pastor of the church. The best shall be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Corresponding Secretary of the Woman's American Baptist Home Mission Society, and by her submitted to a committee appointed by the Board of the Society. The awards shall be made at the annual meeting in May. It is hoped this generous offer will meet with a hearty response. Literature concerning these fields can be obtained at 510 Tremont Temple. It is necessary that the articles should reach the final committee by April 1, 1897.

"IF you give to the fainting soul at your door a cup of water from the wells of truth, it shall flash back on you the radiance of God. As you save, so shall you be saved."

Praying Mothers.

WE rejoice in the large number of bright, talented girls who are so active in carrying forward the missionary work of the Young People's Societies in our churches. Many mothers, however, speak with regret of the lack of interest manifested by their Christian daughters. "We have trained them from infancy in this work; we have prayed with and for them, that they might be led of the Lord into this service in their home church or abroad, yet they seem to lack interest. What can I do?" We sympathize with such mothers, and if all depended upon ourselves we should be exceedingly anxious. The Lord knows all about our desires for these dear girls who are the joy of our lives. He knows where in His kingdom they are sorely needed. Pray on, patiently waiting for the Master to lead them out of themselves, and believing He will answer your prayers. At a meeting in another State a devoted Christian mother gave a bit of her experience, which we will give to other mothers:

"My daughter was a Christian, but she had little interest in missions. She thought me over zealous, and would laugh at my love for missionary meetings, calling me sometimes her 'cranky little mother.' I said little to her, but I prayed a great deal. After she left home and became the mistress of a family, she began to do as mother did, support the missionary meeting, write papers, pack barrels, and she is now the life of missionary interest in the church of which she is a member."

Dear mothers, leave it with the Lord while doing judiciously all you can. You may not live to see the change. Perhaps your busy hands may be folded over a heart stilled forever, before she will realize what life means without a mother's Christian character and work. Then, perhaps, with fast falling tears she will pay back her debt of gratitude, by giving to other mothers' girls in dark places where she may never go, the knowledge of a risen Lord.

The Night.

A LITTLE child lies sleeping in the night, unawaked by the cooing and murmuring of the doves in the shadows.

I HEARD the angels flutter round your head,
And watched your close-shut lids; pale primrose flowers
With noiseless touch, upon your sheets I spread,
And prayed, with wet eyes, through the silent hours,
Thinking on all that in the darkness waits,—
Lies hid, and waits.

One day will be my turn so sound to sleep
That I, like you, shall hear no murmuring dove,
The night will be so dark, the rest so deep.
Then you will come, then you will come, my love,
And pay me back my gift of fair white flowers,—
Prayers, tears, and flowers.

—*Translated from Victor Hugo.*

A THOUGHTFUL Christian woman, soon after the election, sent to our treasury ten dollars as a thank offering for our Father's help in the hour of our country's peril. Are there not many women in our churches who would like to make themselves life-members of our society, if their attention was called to it?

FROM THE FIELD.

Wichita Baptist Mission, Anadarko, Oklahoma Territory.

IT was a beautiful moonlight night when, in company with visiting missionaries, I attended a prayer-meeting about three miles from the mission. It was held by a few Indian Christians in a good-sized grass house. The long hair falling about the Indian women's faces, and the shawl, or strip, wrapped about the body made them look weird

enough as they sat upon the ground in the light made from a fire kindled in the centre of the grass house; also a very dim light reflected from a lantern. The men, dressed in citizen's clothes, sat or leaned upon beds rudely constructed of willows. The Spirit of God was in the meeting; hearts were drawn nearer to Him and to each other as we sang, prayed or gave testimony. The red man and the white man testified that God loved both, and that we were brothers and sisters in Christ. An Indian woman interpreted for both natives and whites. The Indians said they prayed for the white missionaries. Our hearts were gladdened to learn that a few of the Indian women visited the tepees and talked with the women about the "Jesus road."

We have some very interesting meetings with our own Indian boys and girls. The voices of those who have given themselves to Christ are often heard in prayer and testimony. Eagerly these will stand to recite some precious passage of Scripture. It would please you to hear our wee four-year Lottie repeat the text "Jesus Wept." She came to us late this fall, and understands but little that is said to her. Pray for us that these little ones may be won for Christ.

CHARLOTTE E. TAYLOR.

Spelman Seminary, Atlanta, Georgia.

LAST night being rainy we had meetings in the halls instead of going to chapel. In Packard Hall, Miss Jane Anna Granderson led. As the meeting was about to close, she asked if there were any who had decided to serve the Lord, but who had not felt brave enough to speak, if they would rise as we sang. One rose, and at the close of the song gave her testimony. Then Miss Granderson asked if there were any who had not found Christ, but wished our prayers. One rose. It was a young girl, Pearl Baldwin,

who has been serious-minded for some time, but somehow could not trust the Saviour as *her* Saviour. She believes the Gospel story, but has not been able to appropriate it to herself. Miss Wood, the teacher in charge of the hall, sent the girls to bed after inviting those who wished to come with her and Pearl to my room for special prayer. Before we broke up, Pearl had found the "Pearl of great price." She is the last one to be brought into the fold; all the members of Packard Hall are now professing Christians.

The other day Miss Tapley told me of a work going on in her department, Giles Hall, that pleased me very much, and I think will interest and please you. Last year, after discussing in devotions the thought that each of us can do something for the Master, and enforcing the lesson that all, however humble, can help some one for His sake, some of her pupils came to her, wishing to be guided as to what they could do. She told them that they must think it out for themselves,—if they really sought something to do they would find it. Shortly after they came to her again, proposing that they should help some child to come to school who could not come otherwise. She approved, and asked if they knew of any such. They were ready, they had found their child, a poor little waif whose mother was dead, and whose only friend was her grandmother, who could barely furnish her food, and was not greatly interested in much more. The child could not be admitted to the public school for lack of room, so she was without training. They had shown great discretion in the choice of a subject. They had obtained the grandmother's permission, and the child was anxious to come. Miss Tapley said they might bring her if they were willing to be responsible for her tuition. They saw that she was properly dressed and brought her to school, and her tuition was not left unpaid. And just here is, perhaps, what pleases me most. A box was placed on Miss Tapley's desk to receive contributions, and the left hand knew not what the right hand gave. At the end of the month, there was enough to pay the bill. When we remember how collections are generally taken among these people, how they too often give to be seen of men, this shows a great step in advance in the knowledge of the true spirit of giving. At first, Miss Tapley feared the spirit of enthusiasm would not last, but thought it was good, so far, at least. What was her surprise to find the child provided for and watched over during the entire year, without further reference to the matter. On opening school this year, among the many things to be thought of, this slipped her mind. One day, the girls came to her asking if they might not bring the little girl again this year, and wishing her to put out the box for the money. On the evening of the first day that the box was in place, Miss Tapley's curiosity prompted her to open the box; she found there was fifty cents in it. One little tot had talked of her gift; she was too full for silence; she brought three pennies, saying: "One is mine, one mamma sent, and one is for the baby." So you see the spirit was spreading through the family. And these pennies mean self-denial; they are often widow's mites.

We close the second month of this school year with an enrolment of 467 pupils, of whom 237 are boarders. Of the boarders only fifteen are not professing Christians. We note with great satisfaction that the standard of Christian living is much higher here as the years go by. There is comparatively less talk of what is felt, and more showing of faith by works. The old days when a dozen conversions a day could be reported may never return for various reasons, chief of which may be mentioned the fact that a very much greater proportion than formerly are Christians when they come to us. Yet the good work goes on, as growth in grace is quite as important as an impulsive start with no growth thereafter, which is, alas, too common. To speak for Christ is well, to live for Him is better. Both have their place, but the tendency with an impulsive people is to be ready to do the first before they are strong enough to continue faithful in well-doing. Yours sincerely,

E. O. WERDEN.

Coleman Academy, Gibsland, Louisiana.

WE opened school the second Monday in October. We have a larger enrolment this session than ever. More grown people come in than ever before. We have up to date about sixty pupils and forty-five boarders, and yet they come. We thought the dry spell would cut us off, but not so. The Lord has been good to us. We are greatly grieved about the death of one of our students, which occurred about thirty miles from here. When asked why they killed him, they said they were tired of his going about dressed up, with an umbrella over him. They burnt the church and schoolhouse where he taught on Friday, and shot him on Saturday. He had been with us eight years; he came here a poor boy. He had worked his way through school and would have graduated this session. He was a great church and Sunday school worker. He had a calling to the ministry. He was teaching in a community of lawless whites. They did not want him there instructing the colored children, and the way they had to get rid of him was to kill him. He was shot by five of them in the month of August. It gives us so much consolation that he was a Christian gentleman. He was one of the best men that lived. Our students seem not to be discouraged, but are giving it all up into the hands of the good Lord, who will punish the wicked. The students seem to have a brighter determination to do something for the people, and above all for God. The little ones seem to have a missionary spirit planted in their hearts.

M. A. COLEMAN.

Velarde, New Mexico.

AFTER a long, weary waiting in this "*poco tiempo*" land for our buildings to be put in proper shape, our school opened November 16th, with thirty pupils in attendance the first day. Each day adds new ones until now we have sixty, and many others coming.

They come from all directions and from miles distant. They range in age from five to twenty-eight years, and it is almost pathetic to see how eager the young men are to learn. We could not ask for pupils to be more ambitious.

At night they borrow books to take home for study, and as soon as the school doors open, at eight o'clock in the morning, they take their seats and go to work with a will. Many of them speak good English, all of them speak a little.

They evince the greatest interest in the devotional exercises in the morning, volunteering to read verses in both Spanish and English from the Bible, and joining so heartily in the singing. They want to sing in English, and we so much want fifty Gospel Hymns, Nos. 1, 2, 3 and 4, of which we have only six copies. We have the Spanish hymn-books. Some of the young women expressed a desire this week "to learn to sing by note," and just as soon as Mr. Rishel can find the time he expects to do a great deal with them in singing.

Many of the parents visit the school, not once only, but often, join in the singing, and take the deepest interest in all the work.

I wish you might see the long row that forms to pass from playground to schoolroom, and see my little six-year-old men standing like soldiers holding their hats in their left hands!

Not a seat have I for my little ones, and we sit on our nice board floor Mexican fashion, and have a gay time, too, although I do not like to have them do so. In spite of the lack of bell, seats, and needed books, and apparatus, we feel greatly encouraged, and believe that this field is a good point to which we can draw from many miles around and in time have a very large and promising field.

We hold services and Sunday school at this place at 9.30 every Sabbath morning, then drive to Rinconada, nine miles, and hold services and Sunday school there at 2.30 in the afternoon.

Very meagrely equipped with needed apparatus, but trying every day to put on the "whole armor of God," we rejoice that we have this opportunity to point this people to the "Lamb of God that taketh away the sins of the world." ELIZABETH K. RISHEL.

Memphis, Tenn.

WE are now in our second month of school, with a good attendance and a hearty spirit. At the prayer-meeting, Wednesday morning, it was good to hear the students tell of their vacation experiences and their resolves for the future. They seemed so rested and fresh. It was good to hear some who were not Christians last year say, "Pray for me; I want to belong to Christ." One or two who entered the school to prepare themselves for teachers are now deciding to give themselves to the work of the ministry.

Soon after entrance, we called for a registration paper from each one, containing the name, age, address, church, and chosen profession of each student, and his parents' or guardian's name and address. Some of the responses are very amusing. One of the young men gave as the last item, "The McCartys." "What does that mean?" I asked. "Why that is my parent or guardian, William McCarty and Martha McCarty,—the McCartys." As I passed along the aisle, another young man looked up in an apologetic and puzzled way, while he confusedly fumbled over the leaves of his Bible. "In a minute, Mrs. Traver, I don't just know clearly—" "What do you want to be?" "Oh, yes'm, I want to be a pharmacy, but I can't seem to spell it so it looks just right. I reckon I'll find it in a minute," and he betook himself to his Bible again. I suggested that he write druggist, and jotted him down for a future talk. But it is not a bad sign, is it, when one goes to his Bible in every emergency? MRS. TRAVER.

Arkansas Baptist College, Little Rock, Ark.

I HEREWITH hand you a photograph of our building as it now stands, half up and under temporary cover. It is intended to be three stories above the basement, but the hardness of the times prevented us from the ready completion as per design, so we have finished the first story and the basement in nice order, and have occupied the building as such for day-school purposes, not yet attempting to board our students in it. For a long time, our ambition would not allow us to think of this very plan, but since the fire of 1893, we have had some bitter experiences trying to maintain the school here, and have been made willing to do the best we can when we cannot do just what we wish. Under this new arrangement, coming out of close rented quarters into a spacious, strong building of two stories, all our own, the school has taken on new looks, and its spiritual condition seems to improve. Our first prayer-meeting in the new chapel was a meeting of joy and thanksgiving for the new environments into which God had placed us. JOSEPH A. BOOKER.

New England's New Duty.

AT the annual Basket Meeting of the Warren Association, held in Providence, December 2d, it was voted to send to the Board of our Woman's Society the message that the ladies of Rhode Island earnestly desire that a French-speaking woman be appointed for work among the French Canadians in New England.

"COURAGE comes with every step forward, and goes with every step backward."

South America.

REV. M. E. CALDWELL writes from Colombia that the people are practically without the Gospel, without God, and without hope either for this life or the world to come. He says:

"We never find any one here who has any clear conception of salvation through faith in Christ, unless he has first come in contact with some Christian teacher. The Gospel is not preached by the priests to their people.

"These poor people either expect to save themselves, or to be saved by the priests. With the devout people of the Romish Church here, the priest, however immoral he may be, stands in the place of Christ to his people, and is lord of their conscience and the hope of their eternal salvation.

"The fruits of Romanism in the country are simply terrible. According to the little Spanish paper (conservative), *El Heraldo*, of Bogota, the births which occurred in one month in Bogota were as follows:

Boys, legitimate children . . .	52
Girls, legitimate children . . .	57
Boys, illegitimate children . . .	42
Girls, illegitimate children . . .	41

"In the country and smaller towns the case is far worse. Undoubtedly far more than one-half, perhaps three-fourths, of all the native population in Colombia are of illegitimate birth."

The sordid, selfish, money-getting character of the papal priests in their dealings with their poverty-stricken parishioners is shown by the fact that the Archbishop of Santiago, Chile, recently inserted an advertisement in the papers stating that because of the bad state of public finance it would be needful to raise the whole scale of church rates. Prices for masses and for funerals and for baptisms, and for the whole list of stock in trade, would be advanced fifty per cent. Indulgences cost double now. *Bulas* or "Bulls" granting permission to eat meals cost double. Masses have gone up. It costs more now to get through tickets to heaven than before. Indeed, the through tickets have not been issued; only half-way, and stop-overs can be obtained. Like immigrants in America who send for their friends and bring them over with the first money earned in the new land, so, reversing the process, those who go on before with half-way, stop-over tickets, patiently wait for the investments of their friends on this side, which will secure from the Church orders to have the spiritual freight duly forwarded. All this, however, costs double now, because of the depression in the money market. The appearance of this unique advertisement caused a good deal of comment, and the liberal press took occasion to say several hard things about such traffic in spiritual things.

Ecuador is the only country in all South America where no missionary of the cross has yet been allowed to labor. Only recently, under the liberal government, have three men ventured to enter this forbidden territory, but as yet it is uncertain whether they will be allowed to remain. While its independence from Spain was established many years ago, yet the Romish Church has had full sway, and all the different orders of priests have found this a very hot-bed, and have preyed upon the poor people until the whole land has, in a measure, been made desolate before man and God. It is now hoped, however, that liberty of conscience and of worship will soon be proclaimed.—*From Missionary Review.*

Christmas in Alaska.

THE Russians' Christmas occurs twelve days later than ours, as they use the old style calendar. It is a great event among the Russian people in Alaska.

At Sitka there is one continual round of merry-making that lasts for two weeks. During this carnival there is a general masquerade — every one so disposed dons a mask about eight o'clock every evening until midnight. This is an old Russian custom and is intended to represent the hunting for the Saviour by the men sent out by Herod to kill all the children of Bethlehem two years old and younger. At Kodiak, the Russians have another custom at Christmas time. They gather a party for three nights in succession, and go from house to house. The leader carries a large star which is made to revolve, and at either side of the star stands a torch-bearer. The whole party sings for some minutes, and then they say "*Pris' nickcum*" (prisnick is a holiday). Then they expect a treat or money.

It is said that with the year 1900 they will change to our calendar.

But even now old things are passing away, and at Sitka and Kodiak the Christmas concert and the Christmas tree are taking the place of these old customs, and happy hearts and voices are repeating with joy the song of the Judean hills — Glory to God in the highest, and on earth peace, good-will to men.

343,267 Immigrants Landed This Year.

THE commissioner general of immigration in his annual report shows that during the fiscal year the arrivals of immigrants in this country aggregated 343,267, of whom 340,468 were landed and 2,799 were debarred and deported at the expense of the various steamship lines by which they came. The amount of money brought into the country by immigrants was at least $4,917,317, and probably was largely in excess of those figures. The statistics at hand, the commissioner states, do not justify the conclusion that our alien population is growing in undue proportions. A comparison of the figures for the past year (343,267) with the average annual immigration for the preceding ten fiscal years (435,085) discloses a decrease of 91,818, or over twenty-one per cent.

The Need of Brazil.

BRAZIL is larger than the whole United States. It covers nearly half the area of South America. It has 16,000,000 people.

Of these 16,000,000 people, at least 14,000,000 of them have never heard a word of the Gospel. There is not more than one missionary on an average to every 130,000 souls.

American Baptist Home Mission Society.

BEGIN the year with God. "In all thy ways acknowledge Him and He shall direct thy paths."

HAVE you made unsatisfactory progress in the development of Christian character the past year, and are you dejected over the failure to reach your ideal? A good motto then for the new year are these words of Paul: "Not that I have already obtained, or am already made perfect; but I press on, if so be that I may apprehend that for which I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

SUBLIME ideal is this: that every soul between our great oceans shall truly accept Christ as Saviour and Lord; all our resources be consecrated to Him; all our activities employed for Him; His spirit regnant in all legislation and governmental acts; a period of clean politics when public functionaries shall perform their duty in the fear of God; when saloons and slums shall be no more; when all difficulties shall be adjusted in the spirit of Christian brotherhood; when desecrated Sabbaths shall be unknown, and from eastern sea to western, with the progress of the sun, this land shall be resonant with one continuous volume of praise from ransomed and rejoicing millions. Then, indeed, North America will be won for Christ. Do you say: "The attainment of this ideal is impossible?" Is, then, that petition in the Lord's Prayer concerning the coming of His kingdom meaningless and vain? Did our Lord teach us to pray for impossibilities?

BAPTISTS of Boston and vicinity, in their large attendance at the Conference on Christian Beneficence in the First Baptist Church, in November, set an excellent example to their brethren in other cities,— New York, Philadelphia, and Chicago,— where similar meetings follow in December, January, and February. That Boston meeting was one of remarkable interest and power. We expect that the others will be like it. If anybody supposes that addresses and discussions on such a subject are "dry," he is egregiously mistaken. They are full of juiciness and life, and, better yet, of spiritual blessing.

ONLY three months remain before the close of the Society's fiscal year. On December 1st, the Society's indebtedness was $159,450, which, according to the record of previous years, will not be less than $170,000 Jan. 1, 1897. The total amount required to meet all obligations to April 1st, is fully $300,000. This is not calculated to make a very "Happy New Year" for those who are charged with the administration of the Society's affairs. This debt represents faithful and successful work done all over the continent and it ought to be blotted out quickly. Larger, much larger, offerings than usual from churches and individuals will be necessary to do it.

MEXICO is evidently getting more and more on the hearts of our people. In November we chronicled the gift of $1,000 for the publication of Spurgeon's sermons in Spanish. Now we are happy to announce that a good friend in New England assumes the salary of a native missionary at an expense of $600. For this the Lord be praised. Who will take another?

A New Year's Prayer.

EIGHTEEN hundred ninety-seven;—
Less of earth and more of heaven;
More for righteousness to stand;
Deeper love for native land;
Broader love for all mankind;
Loving God with might and mind;
Help for every worthy cause;
Sweeter homes and better laws;
Subsidence of discontent;
Souls aglow with high intent;
Blessings in a gracious shower;
In our hearts the spirit's power;
Larger gifts the world to save;
Stronger faith and efforts brave;
Here may Christ's dominion be
Recognized from sea to sea;
And the world these blessings share;—
Is our earnest, fervent prayer. H. L. M.

Our Missions

THE WEST.

Religious Destitution. In the bounds of the Eastern Washington and Northern Idaho Convention, embracing an area of 65,000 square miles and twenty counties, there are only four self-supporting Baptist churches in a total of fifty-three, while in nine counties there is no Baptist minister devoted wholly to his work.

Prevalent Godlessness. Northern and Central California had among their early settlers a very large percentage of the baser elements, and the persistence of this type appears in the condition of things to-day. General Missionary Latourette says that there is one saloon to every ninety-five of the population, that they flourish along the country roads, that wine is served like tea and coffee at hotels, that criminals exceed those of other States, and that San Francisco, with 300,000 population, has 300 suicides yearly; that less than three per cent. of the native sons of California are members of any Protestant church, and that religious work is indescribably difficult. Yet we call this "a Christian nation."

Struggling in Weakness. Perhaps no section of the country has suffered more severely from business derangements and depression than Western Washington. General Missionary Proper has heroically held the fort against many discouragements. It is hoped a brighter day will soon dawn. Out of seventy-eight churches, only ten are able to support pastors all the time, unaided, and the country churches generally are so far apart that but seldom can two or more be served by one minister. The average number of members to a church is sixty-two, and their financial resources are small. Five of the eighteen counties in Western Washington have no Baptist church, and scores of large towns have none. Fifteen of these churches have no houses of worship. Fifty years hence that great Puget Sound region, with its wonderful harbor, will be teeming with people. The duty of laying strong religious foundations there now cannot be overestimated. To reap bountifully then, we must sow bountifully now.

Western Restlessness. "These immigrants brought a habit of life with them that has inhered in their children, and communicated itself to newcomers; a spirit of restlessness, a lack of fixity in habitation. If things did not go well on this side of the mountain, they went away to the other side. Reports of extra crops or other unusual good fortune in one region induced a rapid moving thither. So they went, only to return and then away to some other region. One season in the church which I first served as pastor there was an exodus of a large part of the members to other regions, depleting the church of its strength and its best workers. In the early days in California, a pastor thus reports the demise of his church: 'Mr. and Mrs. Downhout, whom I baptized there, went East, as also did the clerk; Brother Stockwell entered the army, and the deacon hung himself.'"—*Rev. C. A. Wooddey.*

Growth of Steady Habits. "The most recent years of our history in the coast have been the years of our best and most permanent growth. The last census shows, during this period, a very large increase in dwellings, amounting to 73 1-2 per cent. as compared with the highest elsewhere, 35 per cent. An increase of dwellings means more segregated homes and an intensified home life, hence less of the migratory habit and so permanence of religious work and growth."—*Rev. C. A. Wooddey.*

Preaching Once a Year. "In a section of the Cowlitz Valley in Washington, there are at least twenty settlements large enough to support a public school. For seventy-five miles along this valley there is no preaching except an occasional service by a Methodist circuit-rider, who, of course, cannot cover the ground. Among these settlers, there are said to be young men and women, sixteen and eighteen years of age, who have never heard a Gospel sermon. One of our missionaries visited this region, preaching in some of its schoolhouses to large congregations. As he was leaving one place, a brother took him by the hand and, bidding him farewell, said with tears in his eyes, 'That will be the last sermon some of us will hear for a year.' It is safe to say that there are scores of districts equally destitute of the Gospel."—*Rev. C. M. Hill.*

Pioneering in Wyoming.—Rev. J. I. Limes, District Missionary for Wyoming, supplies eleven frontier congregations. He says: "Oh, if the great Baptist denomination could only look into the pleading faces of these eleven congregations, hungry for the Gospel of Jesus Christ! If they could realize that a missionary is willing to go forth, facing blinding snow-storms, plunging into snow-drifts on horseback or climbing mountains on snow-shoes, travelling hundreds of miles to give the people the glorious Gospel, if he has only a meagre support, surely the means would be forthcoming."

Heroic Sacrifices.—A missionary who would not have his name known writes that he received, all told, last year for his services $225, with which to support a family of seven, (one boy working awhile on a farm and earning a little besides). Within the year he baptized sixty persons in the three churches he serves, all of whom did not add $50 in financial strength; for corn, the chief product, sells at only fifteen cents a bushel, barely the cost of raising it. Yet four years ago he received elsewhere a salary of $800. And he adds: "One-tenth of my salary is carefully spent for missionary and other benevolent purposes."

Arizona Mexican Mission.—There is a Baptist mission to the Mexicans in Arizona, under the auspices of the church at Tempe of which Rev. A. B. Tomlinson is pastor, Elder J. B. Melton being the missionary. Several have lately professed conversion and been baptized. There are many thousands of these people in Arizona and New Mexico who ought to have the Gospel.

"We thank the Home Mission Society for what it has done for us in making it possible for us not only to become self-supporting, but able and willing to help others."—*S. L. G.*, Colorado.

OUR FOREIGN POPULATIONS.

The Chinese. Chinatown, in New York City, when Li Hung Chang passed through it was a bedlam of huge firecrackers, exploding by scores and hundreds simultaneously in the street, and suspended in large strings, ten feet or more in length, from cords stretched across the streets from the second or third-story windows. The ordinary racket of our American Fourth of July was utterly insignificant beside this, which made it impossible to hear your friend at your side unless he shouted in your ear.

To the Chinese themselves, as to many others, objects of special interest then, as always, were the Chinese children on the window balconies. The *New York Times* has gleaned some interesting facts about these little yellow folks, from which it appears that all the Chinese parents are wealthy; that the Chinese infant is the "baby aristocrat" of that ill-favored section of lower New York; that the interiors of their homes are decorated in Chinese elegance, and that when a boy is born he become sthe recipient of presents from all the friends of the family, and the little chap is clothed in silken gowns from his birth, their number and varied hues increasing with his years. Just before he reaches his fifth year, his father makes a great feast for him, to which many guests are invited; and then, although his head has been shaved many times at home, he is taken to a barber for the first formal affair of this sort, when his queue is started. Birthdays, however, are not celebrated as with us until a man advances in years, when birthday gifts become more and more valuable. Li Hung Chang's first question to many of his visitors was, "How old are you?" There are ten or twelve Chinese boys and several girls in Chinatown. Several of these are in Christian missions in the city and are said to be very docile and studious. Surely, as Christians, we have a duty to this peculiar heathen people at our doors.

Russian Germans are coming to Minnesota in large numbers. General Missionary W. I. Van Horn says that Baptists have a strong hold upon them. A gentleman told him that about seventy per cent. of the population of that region are Germans, and then added: "The Germans are taking the country, and the Baptist preacher is taking the Germans." Brother Van Horn truly says: "These people are fast becoming well-to-do, and if they can be helped and Christianized now they will be a great factor in our State work for good in the future. It is easier to reach this foreign element here than in their own country."

Americanized Scandinavians. At Oconomowoc, Wis., the Scandinavian Baptist church has been reorganized into an American Baptist church, very largely because the change would greatly benefit the children in the matter of religious instruction. It is only a question of time when many other churches will do likewise. Christianization and Americanization go hand in hand.

"PAUL and Silas in their prison
Sang of Christ, the Lord arisen,
And an earthquake's arm of might
Broke their dungeon gates at night."

—*Longfellow.*

THE INDIANS.

The Kiowas: "A Wonderful Time."

THE work at Rainy Mountain is in a prosperous condition. Brother Clouse and wife have already gotten hold of things in such a way as to gain the confidence of the Indians, and are already pushing the work with vigor. Five hundred and ninety-one Indians camped around the chapel for the meeting which began on Thursday night, the 12th. The leader of the ghost dance and most of his followers were present. Meetings on Thursday night, Friday, Saturday and Sunday were well attended. The meeting on Sunday was under the arbor, as not half of the people could get into the chapel. After a sermon on the "New Birth," John 3: 3, an opportunity was then given for those who felt that they had a new heart and desired to walk in the "Jesus road," to come forward and unite with the Church. Thirteen grown people and twenty-nine children and young people from the Rainy Mountain Government school came forward. It was a wonderful time. The hearts of the people were greatly moved. As the children and young people from the Government school could only remain a short time, it was thought best to defer the examination and reception of all from the Government school until a later time, but the thirteen grown people were received, and Brother Clouse baptized them that afternoon. The workers are greatly encouraged, and everything indicates that the whole Kiowa nation will be won for the Lord Jesus.

On Monday, the 16th, we went to Elk Creek, and found the work there in very good condition. You probably know that Lone Wolf has been baptized, coming out strongly on the Lord's side. During the meetings there, he was chosen as a deacon, and he was set apart to that work by prayer and by an address upon the meaning of the deaconship. Chief Lone Wolf is developing as a Christian worker, and exhorts with a great deal of power, and is striving in every way to lead his people to the Lord Jesus.

The old war chief, Big Bow, and his wife, were received and baptized last June. He was one of the most powerful war chiefs the Kiowas ever had. He showed me the scars where four bullets had gone through his body. He and his wife are said to have held a whole company of United States soldiers at bay for a whole day. They were among the rocks on the top of a large hill. The Indians told me that that day fifty United States soldiers were killed at night. Although he had been shot several times, he and his wife succeeded in escaping. They are now very earnest Christians, and interested in the spread of Christianity among their people.

Comalty did not come to the meeting, but Kiowa Bill, his brother, was there, and for the first time made a talk. He said that he knew that all the Kiowas were coming into this 'Jesus road,' and that they were coming soon, but we must have patience with them because they wanted to know all they could about it, but he assured us that they would come by and by.

From here we went to Fort Sill, to visit the Comanche Mission. Brother Deyo and wife and Misses Scofield and

Burkholz had arranged for a camp-meeting. A missionary conference was to be held Saturday, and the camp-meeting began Saturday night. However, it was so stormy that very few Indians came until Sunday morning, when a

COMANCHE FAMILY.

large number were present. Brother Clouse preached a very earnest sermon, and six of the men came forward, saying they desired to walk in the Jesus road. Among them was Padiaker, who lives next to the mission on the west, is a chief, and is one of the wealthiest men in the tribe. He said he never had understood what the "Jesus road" was before, but now he wanted to walk in it. We had succeeded in inducing Chief Big Tree and his wife, and Lone Wolf, his wife and sister, to come down with us to the camp-meeting among the Comanches. Big Tree and Lone Wolf both speak Comanche well, and they exhorted with great power. Probably to this, as much as anything else, is due the break which came on Sunday.

REV. N. B. RAIRDEN, *Supt. Missions*, Omaha, Neb.

"IN the short space of three centuries from the death of Jesus, Europe, Asia, and Africa, as far as civilization had reached, owned Him as their sovereign and marched under His banner. Not a blow had been struck in His favour, though thousands and hundreds of thousands had died rather than disown Him. And then the heathen oracles were silent, the heathen altars were deserted, the heathen philosophers were changed to Christians; Christian presbyters ministered where heathen priests had sacrificed; Christian orators spoke where heathen advocates had pleaded; Christian judges decreed justice in the seats of the prætors and proconsuls; a Christian emperor sat upon the throne of the Cæsars."—*Bishop of Ely.*

Our Schools

A Deserved Tribute. The *Virginia Baptist* (colored) of September 26th contains an editorial in high praise of Richmond Theological Seminary. Among other things it says:

"This school of the prophets is in the hearts of the people, and it commends itself to them because of its worth and work. We find all over this State, in prominent positions, men who have spent some of their very best years within the walls of this institution. These men are doing herculean service for the people and the cause of God."

It mentions ten men who elsewhere completed a course of study in medicine and became successful physicians; several who became lawyers; two who are at the head of educational institutions and six others who are able professors in other schools; scores who stand high in the denomination and occupy official positions in our religious organizations; many capable and successful ministers; six missionaries for Africa, and the organizer of the Foreign Missionary Convention of Colored Baptists. It truly says:

"The officers of the American Baptist Home Mission Society did not know what great work they were planning when they put this school in operation."

It then exhorts those who feel called to preach to avail themselves of the privileges here afforded, saying:

"If men found it necessary in the days immediately following the war, to attend school to prepare themselves to preach, how must it be now when there are thousands of schools open to the rising generation, and the schoolmaster is abroad in the land? The day is gone by when any man who has a glib tongue and a pair of strong lungs has all the stock in trade that is essential for successful work in the ministry. The need of the hour is sense, not sound."

That is sound sense.

A Splendid Beginning. It has already been announced that Richmond Theological Seminary, Hartshorn Memorial College for girls, and a college for boys at Richmond are to be comprehended in one institution known as the Virginia Union University, with which Virginia Seminary and Spiller Academy are affiliated. None of the institutions lose their identity or autonomy. This new plan was approved by the colored Baptists of Virginia at their convention last May. A well organized movement is started to secure $35,000 from the colored Baptists of the State for a new building and for the debt of Virginia Seminary. Rev. John W. Kirby, financial agent, writes that one church in Lynchburg has subscribed $2,000, and the other churches in that association $800, and the Norfolk Union Association has pledged $1,500 to the boys' college and several hundred dollars to Virginia Seminary and Spiller Academy. May success crown this worthy effort.

"WHAT is a man
If his chief good, and market of his time
Be but to sleep and feed?"

— *Shakespeare.*

A Romanist's Confession of Faith.

PRINCESS HELENE, of Montenegro, before her recent marriage to the Crown Prince of Naples, had to abandon the Greek Catholic Church and become a member of the Roman Catholic Church. The *London Spectator* publishes the abjuration required of her, as prepared by Mons. Genneri, Bishop of Conversans and assessor of the Holy Office. It is most thoroughgoing even to the worship of the virgins and the saints,—a thing that some Romanists here would have us believe is not done in the true sense of the word. Here are a few extracts from the vow:—

"I, Helene Petrovica, Princess of Montenegro, believe and profess all that is taught by the Holy Mother Church Catholic Apostolic Roman. . . . I declare all other religions to be false, and that there is no salvation except in the Catholic Apostolic Roman. . . . I accept as infallible truths all the dogmas declared by the Holy Church. I believe in the worship of God, of the immaculate Virgin Mary, and of the saints. I swear to profess always the doctrines of the Catholic Church and to educate my children in them. If I shall not maintain what I have professed, declared, and sworn, I shall draw upon myself the wrath of God, of the holy Apostles Peter and Paul, and I shall be outside the bosom of Holy Mother Church and the communion of saints."

Talk of religious truce with Romanism that declares our evangelical faith "false," and that there is "no salvation except in the Romish Church!" It is impossible to be at peace with Rome.

The First Baptism in California.

A Great Occasion.

THE first baptism in California was on the 21st of October, 1849, following the August dedication of the Baptist church in San Francisco. The candidate was Col. Thomas H. Kellem, of Accommac County, Va. It was a lovely morning such as one rarely sees elsewhere than in California in autumn. All other churches in the city suspended their services, and their pastors, officers, and congregations joined in the procession from the church to the bay. The mayor and other city officers, several of the State officials, and those of the general government, Commodore Jones, commanding the Pacific squadron, and his staff, and a large number of marines, all in full uniform, and the medical staff of both the army and navy, with their assistants, swelled the procession, together with Dr. Judd, prime minister of the Hawaiian kingdom, and two members of the royal family, each of whom afterwards became king, and with these, representatives of every civilized land under heaven, drawn thither by the gold excitement. The procession was formed with due deference to the rank and standing of the throng, and in silence and great precision they marched some three-quarters of a mile to North Beach. At the water, each department of the procession took its proper place and gave respectful attention to all that followed. Rev. S. H. Willey, of the Presbyterian Mission at Monterey, read the Scripture and announced the hymns. Though born, reared, and educated in New England, he had never before seen the ordinance of baptism administered after the Scriptural pattern. Rev. Mr. Hunt, of the Congregational church, offered most fervent prayer. Dr. O. C. Wheeler walked with the candidate some one hundred yards into the bay while this great audience sang the first two stanzas of Judson's hymn, written for the first baptism in the Burman Empire at Rangoon, June 27, 1819, beginning:—

"Come, Holy Spirit, Dove Divine,
On these baptismal waters shine."

Never was the hymn more honored in the using, or sung under more striking circumstances. With the singing of the last stanza:—

"And, as we rise with Thee to live,
O let the Holy Spirit give
The sealing unction from above,
The breath of life, the fire of love,"

baptizer and baptized reached the shore. The procession was again formed, and, marching with decorum to the church, was dismissed. I know of no similar scene in denominational history in our own or heathen lands this side Apostolic times. It is worthy the genius and skill of a great painter. REV. C. A. WOODDY, Portland, Or.

(John 17 : 13.)

O WONDERFUL, divine and comprehensive,
This one petition in our Saviour's prayer!
What riches would be ours if this were answered,
If we His joy might share.

What is His joy? It is the joy of service,
"With you as he that serveth" is His word,
Each opportunity, which means "fulfilment,"
Is privilege conferred.

His joy? It is the joy of self-denial,
"For even Christ pleased not Himself" we know,
The joy of sacrifice awaits fulfilling,
This way our feet may go.

His joy! It is the ripened "joy in harvest,"
When all the sheaves are garnered safe at last,
When sowers, reapers, gleaners, shall together
Rejoice in labors past.

"WHAT are the objects for which Christian people may lawfully make money? They may be defined sharply. The first is *giving*. Think of the advice given to a converted thief by an apostle, when we would have advised first of all and most urgently to earn an honest living: 'Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, *that he may have to give* to him that needeth.' (Eph. 4: 8.) How godliness draws out by appeals the best part of man to the noblest uses! How many think of their first-fruits as for the Lord? How often the first-earned money is laid out unworthily! How many would be unable as they think of the uses to which spare money goes, to say, with the devout Israelite: 'I have not taken away aught thereof for any unclean use.' Let God's portion come out of the front of the heap. The gift will consecrate the remainder."

—*John Hall, D.D.*

OUR YOUNG FOLKS

A Happy New Year ... to ... All Our Young Folks

A New Year's Resolution.

"If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing
And drop it in some lonely vale,
To set the echoes ringing."

"CORNER-STONES polished after the similitude of a palace." The Revised Version causes the Psalmist to express this wish for our daughters that they may be "as corner-stones hewn after the fashion of a palace." In either case the wording is beautiful and very significant. And how glad a day would dawn in many a household if this should be true of all our bright young girls, detachments of whom we meet in the halls of our high schools, our colleges, our street-cars, our churches, with their social occasions, our mission bands, Christian Endeavor Societies, and, alas! some of whom we are not likely to meet very often, because they have not realized that the "Come out from among them, and be ye separate," was to them a personal invitation, and so they are found where worldly gaieties and frivolities are weaving their web of fascinations in which they will be entangled unless they break resolutely away.

A very sweet mental picture comes before us as we write. It is the memory of a band of young ladies kneeling in earnest prayer. The barrels for one of our Home Mission Schools had been packed, and, ere the moment of parting came, all hearts were raised in fervent petition that the Father's blessing might accompany the gifts they sent, and be upon the givers in their future work. How many in our Baptist "garden of girls" will make this a year of service for the Master?

Going to Missionary Meeting.

We thought we would go to the meeting,
'Cause mamma's so bothered to-day;
That funny old lady that's calling
Must have something 'portant to say.

So while they were talking and talking,
We put on our warm winter wraps;
I took this soft muff and umbrella,
I thought we might need them, perhaps.

But baby's got tired and left me,
Don't know as *I'd* better keep on;
I s'pose they are hunting and calling
To see where the children have gone.

I guess, though, I'll go now I've started,
And carry my pennies so bright;
For mamma would say, if she knew it,
"My little girl's doing just right."

She says that not only the big folks,
But all of the little ones, too,
Can help tell the heathen 'bout Jesus,
I'll do all *I* can, wouldn't you?

A. S. H.

Wee Home Missionary Kittens.

A LADY in *Work at Home* writes that "the other afternoon at the seventh annual meeting of the Hyde Park 'Cradle Roll,' a covered basket was handed in just as the roll-call was finished. A little note of introduction which came with it was read, then the cover was lifted, and three pretty heads with shining eyes and bright neck ribbons peered over the edge of the basket, to the great delight of the forty-five children and sixty-two ladies present. Each kitten brought a nickel as its offering."

Of course, *somebody* was banker for the little pets, and we can't see the slightest reason why they and their cousins of whatever name and kind shouldn't "lend a paw to the missionary cause" if they want to.

What a Little Girl Found Out.

WE hope that the children belonging to our Baptist families had a very happy Christmas, and that the sweet story of the Christ-child has come to mean so much to them, that they will want to be helping all this year to send missionaries and teachers to tell it to those who have not heard it. We find, in *The Little Worker*, a touching incident which many will like to read.

A poor little street girl was taken sick one Christmas, and carried to the hospital. While there she heard the story of Jesus coming into the world to save us. It was all new to her, but very precious. She could appreciate such a wonderful Saviour, and the knowledge made her very happy as she lay upon her little cot. One day the nurse came round at the usual hour, and "Little Broomstick" (that was her street name) held her by the hand and whispered: "I'm havin' real good times here, ever such good times! S'pose I'll have to go 'way from here just as soon as I get well; but I'll take the good time along—some of it, anyhow. Did you know about Jesus bein' born?"

"Yes," replied the nurse, "I know. Sh-sh-sh! Don't talk any more."

"You did? I thought that you looked as if you didn't, and I was going to tell you."

"Why, how did I look," asked the nurse, forgetting her orders in her curiosity.

"Oh, just like most o' folks—kind o' glum. I shouldn't think that you'd ever look glum if you knowed about Jesus being born."

Dear reader, do you know "'bout Jesus being born?" If you do, won't you strive to tell it to others that do not know?

A GREAT many of our boys and girls dread composition-writing. The following letter from a lad in our farthest Home Mission School shows that even an Alaskan boy has learned to put a good deal of information in a little space. Many older ones would do well to learn a lesson. The letter is written in a cramped, childish hand, but is very correctly spelled:

"WOOD ISLAND, ALASKA, September 16, 1896.

"*Dear Mrs. McWhinnie:* We are all writing letters in school. This summer we were all cutting hay, and the horse was helping to bring it up to the barn. The horse is very kind to the children. There are cows and pigs in the barnyard. There are crows and magpies. Robert is the boy that is writing this letter, and I am only eleven years old. The cow runs away, and they have to get her. We have flowers in Alaska by the beach. The star-fishes look red and sometimes brown. Few weeks ago we went a seining. Thursday it was raining very bad. We chop and saw wood every day. Sometimes Papa Coe chops wood, too. ROBERT MIDVEDNEKFF."

A PLEASANT exercise in missionary spelling can be arranged by giving each child the letters that spell the name of some mission field, station, missionary or teacher, and see how quickly they can arrange them correctly.

"ONE LITTLE INJUN."

A QUEER looking little specimen, isn't it? How strange it would seem to tie up the babies in our homes in such a singular way, with so much lacing and so many dangling ornaments! But then the poor Indian papoose must be contented, and when his mother is carrying him along on her back, he seems as happy as our small brothers and sisters held snugly in the arms of their mothers or tossed up on the shoulders of their fathers. We do not know as this little one has a name yet, for some Indian babies are not named until they are almost a year old, because the parents must wait till the first sun-dance after its birth. At this dance, every one who loves children must give away something belonging to little folks. The young, red-skinned girls, in their tepee homes, are not taught in the dainty ways to which we are so accustomed, and the boys soon learn to think proudly of eagle feathers and war-paint. We are glad to have the Indian children come into our Mission Schools, and though things are very strange at first, they soon begin to feel at home. Our customs are new to them, but they are ready and anxious to learn. In "Over Sea and Land" a teacher says that it is quite as hard to tell some of the pupils *when* to do a thing as *how* to do it, and speaks about a little Indian girl who said, when dust was found in her room, "I did dust before I swept." Dear little folks, the Indians would call you *pale-faces* because of your white skins, but you and they need to know the same story about Jesus' love, and to be fitted for useful lives here and a home in heaven by and by. How much will you give this year that the Indian children may be taught the things you have learned so well at home and in the Sabbath and day schools?

Mission Day Spring suggests a "Height Party," each child who is below a certain height (say forty inches) bringing five cents, and every one measuring more giving a cent additional for each inch over that.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts from New England for November, 1896.

Maine	$ 180.25	Connecticut	$453.63
New Hampshire	1,169.92		
Vermont	57.25	Total from New England for November	$ 4,350.15
Massachusetts	2,374.01	Total from all sources for November	27,809.71
Rhode Island	115.09		

N. B. Contributions from individuals, churches, etc., in New England, for the American Baptist Home Mission Society, should be sent to Rev. F. T. Hazlewood, D. D., Tremont Temple, Boston. Mass.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts for November, 1896.

For the General Work.

MAINE, $95.42. South Paris, Band, $4.45; Livermore, 1st, $5.00; Saco (for Mexico, $2.75), $7.75; Eastport, $6.65; Ellsworth, $2.50; A friend, $5.00; Ellsworth, F. L., $1.04; Biddeford, 1st, $5.00; Kennebunkport Village, $51.38; Lebanon and North Berwick, $5.85; China, for Mexico, $0.80.

NEW HAMPSHIRE, $168.78. New Ipswich, proceeds from children's Fair, $2.12; East Westmoreland, $4.00; Derry, $5.00; Plaistow (Vacation Offering, $4.00), $13.50; Concord, 1st, $80.00; Nashua, 1st, $25.00; Manchester, 1st, $1.00; Lyme Centre, $10.00; Portsmouth, Middlesex, Mrs. J. J. Conn, $25.00; Concord, Union Meeting, $3.16.

VERMONT, $5.90. St. Albans, Miss S. S. Robinson, $5.00; Perkinsville, Young People's Society, $0.90.

MASSACHUSETTS, $817.08. Holyoke, $1.30; East Somerville, $25.00; Natick, $27.50; Hyde Park (for Mexico, $0.53), $56.37; State Convention, Woman's Meeting, $3.28; Amesbury, $6.00; Woburn, for Mexico, $3.50; Boston, South Baptist, Vacation Offering, $4.13; Roxbury, Bethany (Vacation Offering, $2.68), $9.90; Boston, Clarendon St., Vacation Offering, $8.00; Brookline, $20.00; Newton, Immanuel, $10.56; West Boylston, S. S., for Mexico, $0.75; Northampton, Y. P. S. C. E., $9.00; New Bedford, 1st (Vacation Offering, $5.00), $11.24; Chelmsford, $9.00; Rowley, L. A. Johnson, $1.00; Lynn, Washington St., F. L., for French Missionary in N. E., $6.00; Chicopee Falls, B. Y. P. U., $20.00; Cheshire, B. Y. P. U., $1.25; Salem, 1st, $12.00; Boston, Dorchester Temple, $38.00; Somerville, 1st, for Mrs. Mather, $5.00; Dorchester, Lower Mills, for Mexico, $5.30; West Somerville, $51.71; Boston, Dorchester Temple, for repairing damages on school building at Beaufort, S. C., $7.00; Newton, Mrs. G. S. Harwood, toward support of teacher at Beaufort, S. C., $5.00; Dalton, $8.07; Tewksbury, Mrs. Reynolds, Vacation Offering, $1.00; Lawrence, 2d, $25.00; Boston, Tremont Temple, Y. P. S. C. E., $8.53; Fitchburg, Highland, $4.00; Boston, No. Association Basket Meeting, $7.65; Westfield, Central, B. Y. P. U., $2.25; Newton Centre (Vacation Offering, $17.65), $25.69; Petersham, A friend, $2.00; Westboro, $40.25; Winchester, 1st, $10.00; North Scituate, $16.00; Brockton, 1st, $6.63; Palmer, 2d, $2.15; Athol, Y. P. S. C. E., for work among the Indians, $3.75; Peabody, Vacation Offering, $2.00; Newton, Immanuel, F. L., $6.11; Boston, Fourth St., Vacation Offering, $3.00; Boston, So. Association, Basket Meeting, $4.83; Marshfield, 1st, $18.50; Lynn, Washington St., toward support of French Missionary, $4.00; Winchendon, $3.81; Barre, $4.47; Baldwinville, Y. P. S. C. E., $3.15; West Fitchburg, $3.80; Andover, Mrs. R. M. Wilbur, for Anadarko Mission, a thank offering, $10.00; Reading, "Desert Palm" Band, $25.00; Boston, Warren Ave., $75.00; Lynn, Mrs. John Whitmore, $5.00; Middlefield, $7.75; South Chelmsford, $1.93; Fiskdale, $2.00; Boston, Warren Ave., F. L., $6.50; Malden, 1st, Y. P. S. C. E., for Maggie Rattray, Spelman Seminary, $5.00; Newton, Immanuel, Young Ladies' Club, $20.00; Chelmsford, Miss A. M. Hapgood, $15.00; Avon, Anna A. Blanchard, $0.55; Newton Centre (for Mexico, $5.00), $10.00; Boston, Tremont Temple, $1.05; Roxbury, Elm Hill, for Mexico, $3.81; Roxbury, Elm Hill, S. S., for Mexico, $3.06; Malden, 1st, Benevolent Society, for two Beneficiaries at Mather School, Beaufort, S. C., $50.00; Pittsfield, Morningside, Y. P. S. C. E., $1.00.

RHODE ISLAND, $31.17. Exeter, $1.34; Providence, Union, for Mexico, $3.50; Central Falls, J. C. E., for Mexico, $6.00; Warren, Mrs. Mary E. Hazard, toward furnishing a room for teacher at Louisville, Ky., $10.18; Quidnick, $1.90; Davisville, Quidnesset, Vacation Offering, $4.00; Providence, Broadway, S. S., for books at Mather School, $3.25; Jamestown, Miss A. E. Barber, for Mexico, $1.00.

CONNECTICUT, $208.57. Willimantic, F. L., $5.80; Meriden, Main St., $58.86; Quaker Hill (for Mexico, $0.50), $15.50; Hartford, South, $5.00; New London, F. L., $12.71; State Convention, $20.65; Groton, 1st, Y. P. S. C. E., $2.00; Bridgeport, 1st, J. C. E. Society, for Mexico, $5.00; New London, Huntington St., Mrs. Slocum's S. S. class, for Morning Star Mission, $5.00; Spring Hill, Vacation Offering, $4.00; Southington, $27.30; Jewett City, Association Meeting, $4.00; Mystic Union, A friend, for furnishing a room for Miss Seeley, Louisville, Ky., $25.00; Mystic Union, F. L., $5.75; Waterford, $6.00; Chester, $6.00.

MISCELLANEOUS, $1,002.74. Contributions for Spelman, $455.74; Slater Fund, for Spelman, $487.50; Interest on "Helen E. Crosby" Fund, $30.60; Literature, $13.06.

Total Receipts, $2,329.66.

For the Alaskan Orphanage.

MAINE, $8.00. Portland, 1st, Primary S. S. Class, $5.00; Warren, S. S., $3.00.
NEW HAMPSHIRE, $7.00. South Lyndeboro, S. S., $2.00; Lyme Centre, Mrs. H. H. Holt, $5.00.

MASSACHUSETTS, $102.24. Amesbury, $10.00; Foxboro, S. S., $3.85; Brookline, $5.00; Danversport, S. S., $5.00; Lynn, 1st, S. S., $10.02; Dorchester Temple, $5.00; Chelmsford, 1st, S. S., $5.00; Chelmsford, A friend, $ Beverly, 1st, Bible School, $15.00; Chelmsford, Miss A. M. Hapgood, $5.00; Haverhill, Portland St., S. S., $10.00; Lynn, Washington St., S. S., $13.37; Groton, Junior Society, $5.00; Greendale, S. S., $1.50; Dorchester, Fields Corner, Primary S. S. Class, $1.50; Groton, S. S., $5.00.

RHODE ISLAND, $22.30. Providence, Central, S. S., $2.00; Providence, Cranston St., $1.25; Westerly, 1st, S. S., $2.78; Pawtucket, 1st, Primary S. S., $4.00; Providence, Association, Sale of cards, $1.50; Westerly, S. S., $2.77 Providence, 1st, J. C. E., $8.00.

CONNECTICUT, $50.92. Stafford, Mrs. Mary A. Dennison, $2.25; Southington, Boys' Volunteer Band for Pariscovia, $20.00; New London, Huntington St., Miss Fannie G. Haven's S. S. Class, $5.00; Waterbury, Y. P. S. C. E., $10.00 Bristol, Y. P. S. C. E., $10.00; Groton Heights, J. B. Y. P. U., $1.67; Danielsonville, Mrs. E. P. Taylor, $2.00.

Total for Alaska, $190.56.

GERTRUDE L. DAVIS, *Treasurer.*

Supplies Sent to Schools and Missionaries.

To Allendale, S. C., Miss Owens's School, from Carey Mission Band, Wakefield, Mass., Christmas box, value, $125.00.

To Atlanta, Ga., Spelman Seminary, from Circle at Westfield, Mass., 1 bbl., value, $31.78.

To Atoka, I. T., Atoka Academy, from "Desert Palm" Band, Reading, Mass., 1 bbl., value, $22.25.

To Beaufort, S. C., Mather School, from Circle of State St., Springfield, Mass., 1 bbl., value, $32.00.

To Rev. J. N. R. Wolf, from Circle at Southington, Conn., 1 bbl., value, $56.00.

To Jackson, Miss., Jackson College, from Circle of 1st, North Abington, Mass., 1 bbl., value, $30.00.

To Jackson, Miss., Mrs. L. G. Barrett, from Circle of 1st, Concord, N. H., 1 bbl., value, $65.00.

To Oklahoma Ter., Rev. H. H. Clouse, from Circle, 1st, Nashua, N. H., 1 bbl., value, $54.15.

To Raleigh, N. C., Shaw University, from Circle at Westport, N. Y., 1 bbl., value, $22.00.

To Richmond, Va., Hartshorn Memorial, from Circle, Claremont, N. H., 1 bbl., value, $40.00. From K. D., Oak Lawn, R. I., 1 bbl., value, $28.00.

To Louisville, Ky., State University, from Circle, State St., Springfield, Mass., 1 bbl., value, $34.23.

To Tyler, Minn., from Circle, Westboro, Mass., 1 bbl., value, $88.00.

To Washington, D. C., Wayland Seminary, from Circle, Berean, Brunswick, 1 box, value, $30.00.

To Winton, N. C., Waters Institute, from Circle, Yarmouth, Me., 2 bbls., value, $45.00. From Circle, Reading, Mass., 2 bbls., value, $50.29. From Circle, Portland, 1st, Me., 1 bbl., value, $18.00.

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Precious Jewels.

Mass. — Allston, C. Courtland Turner; Medford, Edwin Winslow Crosby.

Topics, 1897.

1. General Work.
2. Alaska.
3. The Freed People.
4. Our Foreign Population.
5. Mormons.
6. Review of Two Societies.
7. Mexico.
8. Work at Home; Pioneer Work of West.
9. Indians.
10. Chinese.
11. Treasuries.
12. Schools and Teachers.

OUR PAPER MISSION. — Through this agency many ministers and laymen, South and West, are supplied with good reading matter, which they could not afford to purchase, and many papers find their way to needy Sunday schools and to our Home Mission schools, where they are gladly welcomed by teachers and students. Those wishing to send helpful books, or their papers and magazines regularly to these needy fields, will be supplied with addresses on application to Miss Eva E. Howlett, Wakefield, Mass. Those desiring further information about this department can obtain the leaflet, "Our Literature Mission," at the above address.

All contributions for the Woman's American Baptist Home Mission Society should be sent to Miss Gertrude L. Davis, 510 Tremont Temple, Boston, Mass.

B. P. L.
Rec'd FEB 2 1897
A.M.

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Home Mission Echoes

Public Library Copley Sq.

"The country for which I lifted up mine hand to give it to your fathers."

Vol. I. FEBRUARY, 1897. No. 2.

Landing the first batch of reindeer at Teller Station, July 4, 1892.

510 Tremont Temple
Boston

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

510 Tremont Temple, Boston, Mass.

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HOME MISSION ECHOES.

This paper will be published Monthly (August possibly excepted), under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and otherwise contribute to the paper; and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young Folks."

Note the remarkably low terms: Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

TABLE OF CONTENTS.

The Woman's American Baptist Home Mission Society.

	PAGE
Editorial	3
Notes	3
Alaska Notes	4
Reindeer in Alaska	5
A Year at the Orphanage	5
From our Teachers	7
Letter from Wendell Phillips	7
OUR YOUNG FOLKS:	
The Two Ways	13
Missionary Sunday	13
An Alaskan Pet	14
A Fulfilled Promise	14
Our Girls	15
The Master's Errands	15
Topics	16
Receipts	16
Our Schools and Teachers	16

The American Baptist Home Mission Society.

	PAGE
Notes	8
Alaskan Items	9
Map of Alaska	10
Baptist Work in Alaska	10
Missions in Alaska	12
Give Us Something Pathetic	12
How Do You Account for It?	12
Receipts	16

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

Vol. I. FEBRUARY, 1897. No. 2.

The Woman's American Baptist Home Mission Society.

THIS month, we shall take a view of our Northwestern mission, far-away Alaska. As we look over the work in all its details, thanksgiving fills our hearts, that so much has been accomplished in five years. We go back, in memory, to the Board meeting of December, 1891, when, after much prayer, we decided to establish an orphanage on Wood Island, Alaska. Then, in all the Kadiak district, there was no physician, no commissioner, no church. Neglected little children were roaming over the country, without love or care. The contrast between five years ago and the present time in the physical condition of these little ones will be noted as we peruse these pages. Thank God we have had the privilege of making life easier and happier for these little waifs. Yet it is not alone in their civilization that we rejoice. The orphanage, under the wise, loving management of Mr. and Mrs. Coe and their associates, stands for a typical home. In the development of these children, however, "it is not education alone, but education and the Gospel that we take as our grand basis." Secular education can do much, but the teacher enters the school, the orphanage, and the homes of the community with the Bible in her hands, and the Gospel message upon her lips.

We believe thoroughly in the orphanage. It is no longer an experiment. It is the leaven which a few women and children have put into the corruption of a sin-cursed community. We believe, in time, all these distant islands will be radiant with Gospel light.

God has set his seal upon the work of New England women in Alaska. Gratefully and humbly we can make our own the words of another: "The same spirit of Jesus which raised Raphael to the height of the Sistine Madonna also moved Savonarola, Luther, Pestalozzi, Froebel, and a host of teachers to their social ministry for childhood. Spurgeon challenged the skeptical world with his ringing words: 'The God that answers by orphanages, let him be God.'"

Notes.

THE annual meeting of our Society will be held the first Wednesday and Thursday of May, in the Cranston Street Church, Providence, R. I. We hope many will make arrangements to attend.

WE would bring to the attention of our Young Ladies' Societies the printed subjects for meetings which they can secure by sending to our headquarters.

BLANKS will soon be sent out to the presidents of circles. Please return them to the director. We have no use for them at the Rooms. Will each director notify the corresponding secretary how many blanks she will need?

THE Women's Home Mission Societies of the Methodist, Congregational, Presbyterian, and Baptist denominations have set apart, as a day of prayer, Feb. 25, 1897. Will not the officers of each local circle arrange to have this day observed in their church?

ABOUT Christmas time a lady, after visiting our headquarters, returned for a package of velvet which she thought had been left behind. It could not then be found. It has recently come to light from the depths of an unused drawer. As the lady is unknown by our treasurer, will she kindly come to the rooms and claim her property?

WE have many times made mention of the kindness of Mr. and Mrs. J. B. Upham, of Malden, Mass., in the work. Recently, a large map of our country has been sent to our new room, thereby supplying a need which we could not afford to gratify.

DO our readers understand that they are helping our Society when they secure subscriptions for HOME MISSION ECHOES? We are anxious to send into every Baptist family in New England, information concerning our work. We have put the price of the paper very low, so that no one can find an excuse for not knowing the needs of our continent. We want to make it pay for itself. *Will each sister in each local church* constitute herself a special committee to secure new subscribers? A little sacrifice of time will help forward this good work. Perhaps some friend would like to make a personal gift of money to help sustain the paper, without lessening gifts to the respective societies.

ALASKA.

LAST year we received nearly $1,600 in special gifts for Alaska. The amount in special gifts is much less this year, and our hearts are anxious, for, in addition to the regular expenses, we have that of the chapel. But if we can receive the $4,000 asked for annually, we believe we can pay all expenses. In order to have this we must raise $2,191 before April 1st.

WE suggest that our Sunday schools preserve their Christmas music and concert exercises, and send them to the orphanage for the Christmas of 1897.

THE older boys and girls in our orphanage have organized a mission band. They call it the "Northern Lights." We give them a hearty welcome to our work.

THE year has been marked by the kindness and helpfulness of both the North American and Alaska Commercial Companies. The United States Commissioner and other officials, with their wives, have shown their interest by their kindness to the children, and words of cheer to the teachers.

THE W. A. B. H. M. Society would most heartily thank the Samuel Winslow Skate Manufacturing Co. of Worcester, for the gift of twelve pairs assorted ice skates for the Alaska children.

Thanks also are due the superintendent who so kindly sent a gift from his Sunday school of $5, saying he had received our annual letter asking aid, was glad to be reminded of it, and glad to give for it. Another writes: "I have received no letter as yet, but gladly forward our gift for the work." May we have more such superintendents.

OUR United States Commissioner at Kadiak, Judge Edwards, has gone with his wife to San Francisco for the winter. The Commissioner has vigorously enforced the liquor law at Kadiak, and now, in his absence, drunkenness is very much on the increase.

DR. SHELDON JACKSON urges from our Government the need of $50,000 for the Alaska school work of 1896 and 1897, and an appropriation of $20,000 for the introduction of reindeer.

THE original flag that was flung to the breeze upon the transfer of Russian America to the United States has been found. It had been in the possession of Mrs. Caroline D. Hale, of Seattle, Wash. June 1st, 1896, she gave the flag to Dr. Sheldon Jackson, to be deposited in the Jackson Museum, at Sitka.—*North Star.*

THE season's catch for all the salmon canneries in Alaska waters has amounted to 113,000 cases, a large proportion of which will be shipped to Europe on sailing vessels. Their value is estimated as high as $3,500,000.

KODIAK is the old Russian name for the capital of Alaska. The correct name is Kadiak.

"AN Eskimo by the name of Neck has invented a system of hieroglyphics for writing their language. He has translated into these characters many of the parables and incidents in the life of our Saviour."

COOK'S INLET is in the Baptist district of Alaska. We ought to have one missionary at the very least to the mining camps, and should have one or more who are able to visit the native villages from Kyak to Unga, a distance of 1,200 miles.—*C. P. Coe.*

AT Bethel, a station of the Moravian missions, a special Bible class of the oldest boys has been organized, who read English fluently, and translate into the native language. They are to be trained to visit and preach in villages where the white missionaries cannot go.

FOR several months Mr. Kilbuck, missionary at Bethel, was laid aside by illness. During his sickness the Shamans (medicine men) claimed that they had made him sick and that he would die; that they could make all of the teachers and all who believed their teachings sick and die. They worked the people into a frenzy against the mission. An Eskimo boy who had been at Carlisle, Pa., stood before the crowd and talked to them so convincingly that he allayed the opposition. He was followed by a number of school-boys offering prayer. Such a thing had never before been seen. One of the principal men said: "I have argued with men, but they have never shaken my determination to hold to the old traditions; but that little boy in this audience by his words and prayers unsettles me; there is something more than human that enables that boy to stand up like that."—*Dr. Sheldon Jackson.*

ALASKA undoubtedly holds marvellous stores of undiscovered wealth, but her mineral resources are almost wholly undeveloped. During this last summer hundreds of men have rushed into the territory, hoping to secure a fortune. A few have been successful, but the greater part have made only about enough to secure their passage home.

March 27, 1896, the steamer *Excelsior* arrived at Sitka bound for Cook's Inlet. The vessel was chartered by capitalists in Boston and New York, and carried a party of seventy persons, fully equipped with all the modern machinery for obtaining gold.

October 13th the steamer reached Sitka, on the homeward passage. It brought three hundred miners who were glad to return. One strike had been made from which the miners were washing out on an average $1,800 per week. The Boston and Alaska Mining Syndicate has a fine hydraulic plant in operation. About one hundred men will remain for the winter. The Indians come in from the north of the Inlet, frequently, displaying copper nuggets, and they declare the metal to be plentiful, and that there is an abundance of gold further up the Copper River. But the stream has not been prospected, and the country is unexplored. It remains for future prospectors and capitalists to discover Alaska's wealth.

THE Sitka Training and Industrial School is the only trade school in Alaska. This institution boards, clothes, and schools 160 boys and girls.

WE are indebted to Mr. Ezekial, former agent of the North American Commercial Company, for the beautiful picture of the Orphanage, which appears on the Alaska Calendar, and upon another page of this issue.

Reindeer in Alaska.

SINCE 1891, Dr. Sheldon Jackson has been engaged in introducing the Siberian reindeer into Alaska. Going north yearly, he meets the revenue cutter *Bear* at Alaska, and travels from 250 miles south of Bering Straits to 150 miles north, according to the condition of the ice and surf. He drops anchor in the small harbors and goes prospecting for reindeer. He finds from the natives where they are, and pays, on the Siberian side, $3 per head. The reindeer station is at Point Clarence, the finest harbor on the American side, and forty miles below Cape Prince of Wales. The picture on our title-page represents the landing of the first reindeer at the station, July 4, 1892.

You can see Dr. Jackson in his Arctic clothing near the centre of the picture, the Siberian shore in the distance, and the revenue cutter *Bear* not far away. The herd now numbers 800; it was increased by the birth of 286 last year.

Dr. Jackson says: "That as the scholars of our Indian schools are taught the care of horses and cattle, those in Alaska must learn the care and use of the reindeer."

At present there are eighteen pupils in the reindeer school. Each one is given two reindeer to keep, and after he has served five years he has ten head; if there have been any births, he may have fifteen or eighteen.

Seven Lapmen, skilled herders, teach the pupils.

The herd is not placed in an enclosure, but allowed to roam at will attended by a Laplander and his dog.

The stocking of Alaska with reindeer means: (1st) The opening of the vast regions of Northern and Central Alaska to the white settlers and civilization; (2d) the opening of a vast commercial industry; (3d) the perpetuation, multiplication, and civilization of the Eskimos.

The natives can make their living off the reindeer. It provides food, clothing, and means of transportation.

Its introduction was first started by the Government as an act of humanity to keep the natives from starving; it was found useful to the miners. Mining is all-important in Central and Arctic Alaska, but of the mines in the Yukon River basin none are nearer than twenty-five miles from the river. The small steamers take goods to the banks. The reindeer can carry them to the mines. One is as good as six dogs. There is pasturage in Alaska for 9,000,000 head, and the stocking of these plains would be worth millions to the country from a commercial standpoint.

THE herring roe forms an important article of food for the natives of Southeastern Alaska. As soon as these fish begin to spawn, hemlock branches are cut and placed in the water, and upon these green branches the millions of roe are deposited. At low tide the branches are gathered and hung up to dry. The bushes and trees about the camp are covered with these egg-laden branches. The natives eat the roe just as they are taken from the water.

A Year at the Orphanage.

FROM the last of November, 1895, until February 20, 1896, our workers in Alaska had no communication with the outside world. The *Alexandra* from San Francisco was the first to reach them, and from that time until the regular steamers resumed their trips, vessels were sighted, or stopped at the island, as men and supplies were brought to the various fishing stations. The winter was enjoyable, but crowded with work.

The first great event was the Christmas festival, when the United States Commissioner and wife joined with the officers of the commercial companies, to make the day a merry one for the children, and the children in turn entertained them with their recitations and sweet songs. As most of the older natives speak Russian, it is difficult to reach them save through an interpreter, therefore, in the fall Mr. Coe started a night-school that the natives might learn to read and write. The result was very encouraging.

THE ORPHANAGE.

February 27th a baby boy, the first white child born on the island, came to gladden the hearts of Mr. and Mrs. Coe.

Preaching service commenced the first Sunday in December, 1895, and has been regularly sustained. Since the 1st of April service has been held every other Sunday at Kadiak, unless the weather made the crossing of the bay impossible. An old dance-hall was given free of charge for this purpose.

By May 27th, the garden was all planted. The early summer was very pleasant, vegetation grew rapidly, the garden vegetables did well.

June 24th, they had a dish of turnip greens and radishes from the garden. About five tons of fine-looking hay was cut, but the rains began before it was cured, and continued until it was only fit for bedding.

The older boys did much to assist in outside work, and have also worked at discharging schooners, and six of them have made over $200. Each one has his bank account over which he has control, subject to Mr. Coe's approval. Earl has taken a fancy to carpenter work, and purchased some tools for himself. Alexander and Earl voluntarily gave Mr. Coe $5 each for the new church, and

when the boat was damaged in a gale several of the boys said: "Take my money and pay for it."

The 4th of July was fittingly observed, all of the island being present at the mission, and participating in singing the national hymns.

In August, the long-expected horse arrived, and has proved himself a valuable addition to the property.

July 26th the Wood Island Baptist Church was organized with six members.

September 26th work commenced upon the long-wished-for chapel. It is a building 26 x 38, and consists of a room 26 x 26, a small room 12 x 20, and a tower. Mr. Coe has also built, for himself, a cottage a short distance from the mission, which, besides being a great convenience for him, makes more room in the mission building for the children. They have taken with them the little invalid girl that they may care for her. Friends in Kadiak presented him with $30 to assist in furnishing the cottage.

The above picture gives a view of Wood Island, looking north from the Orphanage. At the left is the Commercial Company's store; next are their warehouse, office and lodging-house. Across the narrow bay is the home of their Superintendent, and back of that, at the edge of the woods, the Russian Greek Chapel. At the right are native houses.

School work began Sept. 1st, after a vacation of three months, in which special attention was given to industrial work. We have received from the children a number of bright letters, showing the progress they have made, also a large package of wild flowers, beautifully pressed, and which the children took great pleasure in preparing.

The mail season closed in November. We shall not hear from them again until spring.

We review the year with gratitude to God for all His blessings. The record tells of things pertaining to their temporal welfare, of improvement about and in the home, and of the long-prayed-for chapel, but Mr. Coe's letter speaks of another record, and the true end for which we are working.

OFDOTIA.

"We have twenty-four children in the home, and I think every one will be a professing Christian. This I know, that nearly every one of our children eight years of age would be received into any church, upon ordinary confessions of faith such as they would make in answer to questions asked them. I shall from time to time, as they become more acquainted with the meaning of church and its ordinances, baptize them. I think Ofdotia will be the first one."

We are glad to give you Ofdotia's picture. She is the oldest girl in the home, a true helper in every way; her heart already goes out to the lost ones about her. Every letter from her tells of her desire to see them Christians.

Beyond those gathered in the home we have as yet accomplished but little, but with our church and chapel we have now an added power. The priests, in some instances, have forbidden the natives to attend service, but the natives are rising above the commands of priests, for Light has broken in on their darkness.

Now, as never before, should we pray that God's blessing may crown our labors by the outpouring of His Spirit, and the conversion of souls.

What of the year's record at this end of the line?

We are aiming to make this mission the special care of our Sunday schools, but unless the number contributing increases very rapidly in the next two months, we shall, this year, fall far short of our aims.

Very earnestly we ask the aid of our superintendents that they will place the Alaska mission upon their list of *regular* contributions; the children are deeply interested; you have but to speak to them, and they readily respond. We need $2,191 before April 1st; the chapel is an increased expense. Shall we have that amount? It rests with our women and children to answer. It rests with our superintendents to give us great help. Alaska is, year by year, becoming more civilized. The foundation of Christian work in this country is the orphanage or home, and when, in the future, new missions shall be opened in this district, God will be thanked for the faithful native helpers won to Christ by the labors of our missionaries at Wood Island. God is blessing the workers in the various stations in Southeastern and Central Alaska by the conversion of the natives. Thus shall it be at Kadiak. Let us hold fast till He comes and with renewed courage give constant

prayer and generous support to our brave missionaries in Alaska.

"To doubt would be disloyalty,
To falter would be sin."

From Our Teachers.

DURING the summer Miss Goodchild and Miss Snow made a visit to Karluk, where are stationed Mr. and Miss Dunmire, teachers in the Government school.

We give a portion of Miss Goodchild's letter.

"KARLUK, ALASKA, June 23.

"We left Wood Island on one of the company's vessels at four o'clock A. M., June 8th, and reached here at 10 P. M. Karluk is one hundred miles from Wood Island. As I sit here by the window I can see the vast waters of the Pacific, and, dimly in the distance, the snow and ice-covered mountains of the mainland. The schoolhouse stands upon a high hill, and a few feet away is the Greek church. At the foot of the hill runs the Karluk River, twenty-five miles long. There is not a tree here. The people are more degraded than those of Wood Island. Here they live in barabaras; in Wood Island they live mostly in frame houses. Let me tell you of a call I made in one of their homes, where a little child had died.

"We entered a little bit of a room. There were two beds, each occupied, a couple of children sitting on the floor, a woman sitting on the foot of the bed, two men working at a coffin, and the dead child on the floor. Another woman was leaning over the dead body, weeping. The child had been dead three days and its body had been in this room. All these had eaten and slept in the same room, and had had not one breath of fresh air. It was two days after this before the child was buried. Then its body was wrapped in white muslin, its hands concealed, an Eskimo cap of muslin placed on its head, and two Russian crosses made of red and blue ribbons placed on the body. The habits of these people are unlike ours. Their church service is the same. They have no priest stationed here, but every place has its Greek church, and the Kadiak priests visit them and appoint a man to read the service.

"There are large canning and packing companies here, and many foreigners at work in them. We can see them at work hauling their great seines. There are many sweet children here. How I wish we could take them to our mission and care for them.

"I am well and happy, and anxious to get back to my work.

"LOU C. GOODCHILD."

"WOOD ISLAND, ALASKA, Nov. 22, 1896.

"We have come to the close of another Sabbath day. The days follow one another in rapid succession. We are a busy household, we have so much to keep us at work. I find pleasure in it, but it is hard and trying, and I am often discouraged; but there are bright spots, too, which I often find when I am most discouraged. The children are bright, and quick to learn. It is remarkable that they get on so nicely together. They are all eagerly counting the days until Christmas. The dear friends would be repaid could they see these bright, happy faces as they receive their gifts, and could those of a skeptical mind in regard to missions witness the exercises as the children sing, repeat Scripture, and give recitations in a manner which would be a credit to any school, they would be convinced mission work does pay.

"We are having delightful weather. The lake in front of the house is in fine condition for skating, and the moonlight nights are so bright and clear it adds much to our pleasure.

"From my window I can see our new chapel, which is building. It is a pretty building, located on the bank of the lake amidst a group of fir-trees. How we do long to have the natives hear the word of God preached; as yet we have but few, but we believe the Lord has many a blessing in store for us if we but trust Him.

"This letter leaves us all well and happy. Pray for us all and for the work.

"HATTIE SNOW."

LAST PUBLIC ACT of Hon. Wendell Phillips was a plea for Alaska. He was to have presided over a mass-meeting, held in the interest of law and education in Alaska, at the Park Street Church, Boston, Sabbath evening, Dec. 30, 1883. He was unable to be present, and sent the following letter — his last public letter — a fit closing for his noble life.

"BOSTON, MASS., Dec. 29, 1883.

"MY DEAR SIR: What excuse the United States Government can offer for leaving Alaska without magistracy or schools passes my conjecture.

"For some fourteen or fifteen years we have owed her a government and received large revenue from the Territory. Still it remains without law, magistracy, or schools. It it were so poor a country that we dreaded the expense of a government we might make some pretense of explanation — though in any circumstance we are bound to protect life and property wherever our flag floats, and see that the rising generation are fitted for citizenship and the duties of life. But Alaska has poured millions into the treasury, and one-third of what we have annually received would suffice for the whole expense of a government and schools. If we were called upon to make a beginning and introduce law and education there might be a shadow of excuse in this delay. But Russia had provided for both, and when we bought the province we had but to continue what she had established. From every point of view the condition of Alaska is a disgrace to our Government, and calls for immediate action. Cease to receive revenue from Alaska, or give her an equivalent by protecting life and property, securing peace, and offering to every man, woman, and child the means of fitting themselves for citizenship and their duties. If we have not leisure to attend to our citizens, then, as the woman said to Philip of Macedon: 'Cease to be king.' I wish I could be with you to-morrow evening and give my aid in urging all this on the immediate attention of Congress.

"Yours respectfully,

"SHELDON JACKSON, D. D." "WENDELL PHILLIPS."

American Baptist Home Mission Society.

NOTES.

"HOW long are ye slack to go to possess the land which the Lord God of your fathers hath given you?" (Joshua 18 : 3.)

WERE Joshua to come to America, so much of which is under the domination of evil; were he to consider our numbers and our resources as Christians; were he to inquire what we are doing to possess this Continent for Christ, — would not his soul blaze forth as of old: "How long are ye slack to go to possess the land?

POSSESSION means control. Who controls the farther West where, in a population of about four millions, there are about 35,000 Baptists; many of these in weak churches struggling against tremendous odds for life? And in the older East, in New England itself, instead of possessing the land, are not evangelical influences being dispossessed of their former holdings?

SLACKNESS in secular affairs is most reprehensible. Is it less so in religious enterprises? The slack employee is quickly discharged. The slack business man comes to poverty. To the man who wrapped his Lord's talent in a napkin, when he should have wisely invested it and diligently looked after it, his Lord said: "Thou wicked and slothful servant" — wicked, because slothful.

WHO are slack in taking North America for Christ? The charge cannot be laid against all. Officers of the Home Mission Society, superintendents of missions who count not their lives dear to themselves in heroic service in the West, consecrated pioneer missionaries, self-denying men and women among the colored people, the Indians, and the Mexicans, are not slack, but most strenuous in their service. Many liberal souls in our churches lay large offerings upon the Lord's altar for this purpose. But of the mass of believers, what? Are they not chargeable with slackness — doing nothing, giving nothing, seldom or never praying for this work — ten thousand of whom, as an aggressive force, achieve less than one earnest heroic soul? And why are they so slack? Is it partly because of slack leadership in the ministry?

HOW LONG shall this slackness continue? How long before the people of God cease playing at missions and proceed to make it their business, to be prosecuted with all the means and energy that can possibly be put into it? Without making any real sacrifice it is in the power of American Baptists to do double what they are now doing both in home and in foreign missions. While we are slack and sleeping, Satan is sowing tares whose self-propagating seeds will produce evil harvests, a hundredfold. To preoccupy a field is far easier than to occupy it after long siege work in dispossessing evil forces entrenched therein. "How long, O Lord, how long," ere Thy people shall arouse themselves to grasp their opportunity, to see their responsibility, and move forward as a mighty host to possess the land which Thou gavest unto their fathers?

FRIENDS of Home Missions are particularly requested to promote the circulation of ECHOES. Almost anybody will give ten cents a year, less than a cent a month, for such a paper as this. Are there not many who will send a dollar for ten copies for their friends or perhaps for those unable to pay for the paper?

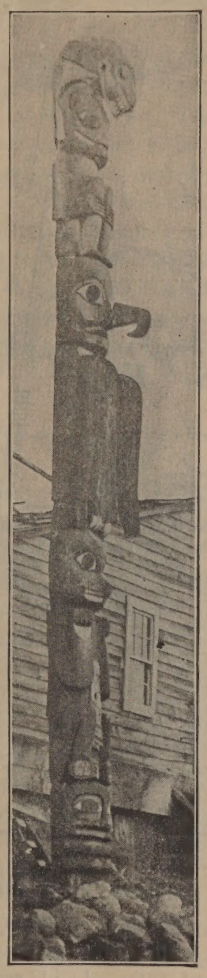
THE MEETING in New York City, December 15th and 16th, under the auspices of the Commission on Systematic Christian Beneficence, though not largely attended because of a severe storm, was of great interest. Indeed, so high was its spiritual tone that many felt as though they had been in revival services. The next meeting was held in Philadelphia, January 26th and 27th, and the fourth meeting will be in Chicago, March 1st, 2d and 3d.

A SINGER sang a song of tears,
And the great world heard and wept;
For he sang of the sorrows of fleeting years,
And the hopes which the dead past kept;
And souls in anguish their burdens bore,
And the world was sadder than ever before.

A singer sang a song of cheer,
And the great world listened and smiled;
For he sang of the love of a Father dear
And the trust of a little child;
And souls that before had forgotten to pray
Looked up and went singing along the way.

Alaskan Items.

Totem Poles are found almost exclusively in Southeastern Alaska. They are formed of immense cedar logs, some of them forty feet high and two and one-half feet through, covered from top to bottom with the most unimaginable combinations of exaggerated features and limbs of the human and animal creation. They represent the genealogical record of the chief before whose cabin they stand, and are as interesting as any hieroglyphic obelisk of the Nile.



TOTEM POLE.

The Alaska Indians have a tradition that after the deluge God peopled the world with ravens. These birds of primal creation in due time developed into women. For this reason the raven's beak and claws often appear in the combination of the totem pole; a just testimony to woman's agency in repeopling the world. The men, however, were originally born from the head of the fox, the wolf, and the bear, hence the head and claws and tracks of these quadrupeds are fully represented. The larger division of the tribe is subdivided into families, as the fox, the bear, or the wolf family. These families must not intermarry. Marriage is not allowed between members of the same family. The young bear is not allowed to seek his wife among the bears, but he must go to the wolves or some other family for a helpmeet. This accounts for the strange and endless combinations in the record.

The Climate. Southeastern Alaska, including the region about Sitka, has a mild climate considering its latitude, which corresponds to that of Labrador on the eastern side of the Continent, where the cold is intense. The warm current of the Japanese Gulf Stream reaches the Alaskan shores and modifies the temperature, as our own Gulf Stream similarly affects the temperature of the British Islands. At Sitka they often have difficulty in securing ice enough in winter for summer uses. Summer tourists on steamers are treated to ice from fragments of icebergs which are "fished" out of the bays and inlets where great glaciers abound, by strong rope netting, and hoisted on board by means of the ship's cranes. The mean temperature in January is 30 degrees above zero, and in July 55 degrees above; at Kadiak in January 28 degrees above, and in July 57 degrees above; while the winter climate of lower Alaska is about like that of Kentucky and West Virginia. In the Yukon Valley the average for January is 26 degrees below; in July 65 degrees above; and here in the summer the mosquito is a great pest. As he has a shorter season than the proprietors of summer resorts, he must be very industrious while it lasts. The annual rainfall at Sitka is about eighty-four inches, and the average number of rainy and snowy days is about 200 each year.

The Mastodon. Remains of the mastodon abound in the Yukon River region. The geological survey expedition found a tooth of remarkable size weighing about eight pounds. That must have been a "grinder" indeed. And if the animal had the toothache in proportion to the size of this tooth, it must have been quite a sensation.

The Alaska *News* of last November states that not only was the Yukon country the former home of the mastodon, as shown by the fact that hundreds of their massive skeletons are found strewn along the creeks; but also on the testimony of the Stick River and other Indians, that a live mastodon has been seen within the last five years near the headwaters of the White River, a remote region seldom visited even by the Indians themselves. Its footprints were said to be larger than the head of a barrel, and when the venturesome native, after a pursuit of several miles, came near the monster, he was so affrighted that he fled for dear life. We may wait awhile for a verification of the story.

A Pioneer. Juneau, famous as the location of the Treadwell gold mine, was named after its founder, Joseph Juneau, one of the original California settlers who crossed the plains in a wagon train in 1851; and who has just returned to San Francisco after an absence of thirty years. Surely he has had his share of pioneering in the West.

More Gold. We have known about the Treadwell mine at Juneau, one of the richest in the world, exhibiting a mass of ore 400 feet thick; while sixty miles to the southeast are great deposits of sulphurets which yield as high as $270 per ton, with much free gold. Now, the United States Geological Survey expedition, which returned in the fall of 1896, reports the discovery of an immense gold belt not less than 500 miles long, and from 50 to 100 miles wide. This belt, which it is believed rivals the mines of South Africa in richness, passes from British territory into American in the neighborhood of Forty Mile Creek, having a northwesterly trend parallel to the Yukon River on the northeast, and to the Tanana River on the southwest, crossing the Yukon just below the bend of that great stream, near the mouth of the Porcupine River. On account of the difficulty of getting machinery into that region the primitive methods of placer mining are principally in vogue. But where gold is, men and machinery and modern improvements will go. There may be far more beneath the rugged exterior of Alaska than Seward or anybody else has imagined. Indeed it is reported that oil and excellent coal in large quantities have also been discovered.

During the year Government has maintained in Alaska seventeen day schools, with nineteen teachers and an enrolment of 1,068 pupils. Twenty schools and mission homes have been supported by the various missionary organizations of the United States, and a few day schools have been supported by the Russian Government.

Baptist Work in Alaska.

By Rev. H. L. Morehouse, *Field Secretary.*

ALTHOUGH Alaska was purchased in 1867, it was not until 1886, almost twenty years later, that the American Baptist Home Mission Society established a mission in that distant Territory. Why was not something done sooner? Were Baptists of the United States unmindful of the needs and claims of Alaska as a mission field? By no means. But it has been found impossible to do everything at once. The purchase of Alaska was just after the war, when an emancipated race called first for the utmost that could be done for them; and when also the new West, which was being permeated with railroads and settled with astonishing rapidity, made enormous drafts upon the Society. Then, too, for years, on account of its remoteness, Alaska was seldom visited and was but little known. Indeed, for a long time, many thought that Seward had made a bad bargain in its purchase. Communication with it was irregular and difficult. The Alaska Commercial Company's ships went from San Francisco direct to the Seal Islands in Bering Sea, and Government vessels made occasional trips to Sitka, the designated port of entry, and to intervening points, where troops were stationed. Furthermore, it should be remembered that the Union Pacific Railroad was not completed until 1869, nor the Northern Pacific Railroad until 1883. The first distinguished visitors to Alaska were Secretary Seward and Gen. Geo. H. Thomas in the summer of 1869. In his report the latter said: "I see no immediate prospect of the country being settled up. The climate is too frigid; there is too much rain and too little sun for agricultural purposes." The country was under military government until 1882, when Alaska was constituted "a civil and judicial district" to which the laws of Oregon, in general, were more applicable; and not until May, 1884, was it constituted a Territory, with a Governor and other officers. The unsettled condition of the country for seventeen years after its acquisition was unfavorable to missionary endeavor. Within two years, however, after it became a Territory the Society began its work.

Missionary Beginnings.

Very likely it might have begun sooner but for the fact that the Presbyterians, through the energy of some of their representatives in the Northwest, as early as 1877 established a mission at Fort Wrangel, and in 1878 at Sitka, then the two principal points in the Territory. As the population was very limited it was felt that additional missions by other denominations could not be wisely established in those localities. But in 1884 the Society decided that it

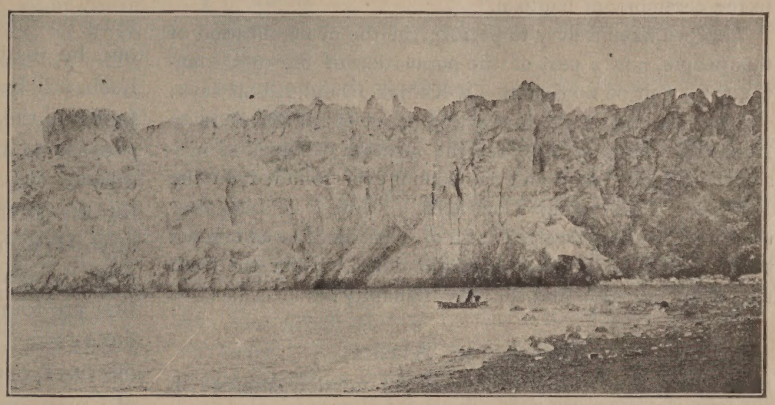
should have a part in the evangelization of that people and in laying right religious foundations for the coming commonwealth. But where should its mission be established? A conference of representatives of several missionary organizations was held, at which it was agreed that inasmuch as the Presbyterians had made large outlays for the occupation of southeastern Alaska, Christian comity required that this should be conceded as their field. The Moravians had just established themselves on the Kuskokwim River about 1,500 miles north from Sitka, and the Episcopal Church Missionary Society of England had been led to plant a mission on the Yukon River about 1,300 miles north of Sitka. So it was decided that the Baptists should take the region in the elbow of Alaska, with Kadiak Island, 633 miles westerly from Sitka, as headquarters, while the Methodists should take the Aleutian Islands, with Unalaska as their chief station, and the Congregationalists Cape Prince of Wales region.

Dr. Sheldon Jackson, Superintendent of Education for Alaska, requested the Society to nominate a suitable man to open a Government school at Kadiak. Thereupon, through denominational papers in the West, inquiry was made for a man and his wife to go to Alaska. Evidently, it was not an attractive field, particularly Kadiak Island, to which vessels went only a few times from spring to fall, and which was cut off from communication with the United States four or five months of the year. Moreover, the population was almost wholly native, so that practically there was but little social companionship for any one from the States. To the Society's appeal there were three or four responses. Early in 1886, Rev. W. E. Roscoe, of Northern California, was appointed and supported by the Government as teacher at Kadiak. The New York Society commissioned him, and the Woman's American Baptist Home Mission Society supported Mrs. Roscoe as missionary. With them went Rev. J. A. Wirth and wife, of Seattle, Washington, whose salary as teacher was partly provided by Dr. Jackson, Superintendent of Education, and partly by friends in Washington. They reached Sitka, Sept. 22, 1886, which date marks the beginning of Baptist Missions in Alaska. Mr. and Mrs. Roscoe made their residence at Kadiak; Mr. and Mrs. Wirth at Afognak, an island about thirty miles northeasterly.

Early Difficulties.

When the missionaries arrived, what could they do? The natives spoke either the Russian or the Aleut language, and the Creoles, or Russian half-breeds, perhaps both. Very few could understand English at all. As soon as arrangements could be made, schools were opened. The friends of the Russian school opposed the new enterprise, but as the Alaska Board of Education had adopted rules almost equivalent to a compulsory school law, pupils were obtained, though the rules could not be rigidly enforced. At the end of the first year Mr. Roscoe reported fifty-one in the day school, and others in the evening school, but some, with Russian stubbornness, were averse to speaking a word in English.

As to preaching, that was well-nigh out of the question, first because there was no suitable interpreter, and second because all the people were members of the Greek Church and under the arbitrary domination of the bigoted and besotted priests. Religious work, therefore, was confined mostly to the children, who were taught simple Scriptural truths, and some of whom were gathered into a Sunday school. The Bishop of the Greek Church bitterly opposed these efforts, and in the summer of 1888 broke up the Sunday school at Kadiak and created such prejudice against Mr. Wirth at Afognak that he could make but little headway. Early in 1889, on account of his wife's health, Mr. Wirth felt it his duty to relinquish his work. Mr. and Mrs. Roscoe also returned to California, in 1890.



SECTION OF MUIR GLACIER. 1½ miles frontage on the Bay; 225 to 300 feet high.

In the fall of 1890, Rev. A. Faodorff, of California, a Russian by birth, was appointed by Superintendent Jackson as teacher at Karluk, on Kadiak Island, and was commissioned by the Society. His wife accompanied him. Her health failing after two years, they returned. Mr. Roscoe returned in 1893, as an appointee of the Woman's American Baptist Home Mission Society, which now has four teachers on that field; the Home Mission Society having no representative there at present.

The establishment of an orphanage was advocated by Mr. and Mrs. Roscoe, as a result of which the Woman's American Baptist Home Mission Society has undertaken and carried it to a successful completion. Interesting facts pertaining to this enterprise are found elsewhere in this number.

Results and Needs.

So far as visible results are concerned, but little has been accomplished in the conversion of the people. Through the schools, the young people are becoming more intelligent and able to read our evangelical literature. Moreover, the good seed of the Kingdom has been sown in many souls, and a decided impression favorable to our faith has been made. But the man or woman who should dare to abandon

the Greek Church, and come out openly with us, would suffer ostracism and persecution that would make life almost intolerable. That such will come at all hazards we firmly believe. The chief hope, however, is in reaching the children.

Although all the native population belong to the Greek Church, they know next to nothing of the Gospel. Mr. Roscoe, after four years' observation, wrote: "The entire Aleut population is absolutely and totally in heathen darkness." Kadiak was the first mission station of the Greek Church in Alaska, when, by a ukase of Empress Catherine II., the archimandrate Ivassof, with seven clergymen and two laymen, was sent to that island in 1794. Yet, Petrof says that though in some localities the Russian priest has the whole population on his registry, and baptizes the infants, the people preserve their old pagan customs and festivals; and that very little impression has been made upon the warlike pagans in lower Alaska, "who only occasionally, for the consideration of a present, consented to submit to the ceremony of baptism."

That we have a duty to perform in the evangelization of this people, now a part of the population of our own country, there can be no doubt. Of Kadiak Island, Elliott says: "It was the site of the first grand depot of the old Russian American Company, and also the location of the first missionary establishment and day school ever founded on the Northwest Coast of this Continent." Now, a century after the standard of a perverted form of Christianity was erected there, shall we not strive to take and hold it for the truth that alone can save and sanctify humanity?

Missions in Alaska.

1. The Presbyterians have eight mission stations in Alaska: Chilcat, Fort Wrangel, Hoonah, Juneau, Point Barrow, St. Lawrence Island, Hydah, and Sitka. (Stations shown on map by figures 1.)

2. Moravian, four stations: Bethel, Ougavig, Quinhala, and Carmel. (Figures 2.)

3. Episcopal, three stations: Point Hope, Anvik, and Fort Adams. (Figures 3.)

4. Baptist, one station: Kadiak Island. (Figure 4.)

5. Methodist, one station: Unalaska. (Figure 5.)

6. Congregational, one station: Cape Prince of Wales. (Figure 6.)

7. Swedish Lutheran, four stations: Golvin Bay, Unalaklik, Kangekosork, and Yakatat. (Figures 7.)

8. Roman Catholic: Juneau and five stations on the Yukon. (Figures 8.)

9. Russo-Greek Church has Missions scattered through Southeastern Alaska, beside a few farther north.

10. Church of England. Figures 10.

"Give Us Something Pathetic."

"CAN you furnish us frequently with fresh and interesting incidents from the field, for use in our missionary meetings? Give us something pathetic if you can."

How many times every year requests like this come to the Secretaries of our Missionary Societies! "Something pathetic" — to work upon the feelings and secure a contribution. "If you want to get the people to give," was the suggestion to a young brother who had taken a financial secretaryship, "you must make them cry." So the whole mission field was ransacked and scratched as with a fine-tooth comb, for harrowing incidents which were told in tremulous tones and with tearful eyes for the desired effect upon the hearers. The touching story was worn threadbare until another could be found. More tears were shed and more sympathy expended and more money given for the subject of that pathetic incident, than for all the great, solid, steadily advancing work of missions, besides, over this round world.

Pathos or principle? Which of them should impel and control in our beneficence? Pathos has its place; but that is a mawkishly sentimental Christianity which must be made to cry before it can contribute. Must one be made to weep before he does his duty, — the husband before he makes daily provision for his family; the mother before she makes a Christmas present to her child; the citizen before he does his duty to the State; and the Christian before he gives for the advancement of his Lord's Kingdom? Does anybody contribute to the support of his own church, year by year, in proportion to the pathetic incidents that are found in church work? Of course not. It is done from Christian principle. Likewise in missionary offerings, our gifts should proceed from fixed principles of Christian stewardship, instead of being occasionally pumped out by "something pathetic."

How Do You Account for It?

HOW do you account for it, that only about one-half of our churches in most of the Eastern States make regular yearly contributions to the work of Home Missions?

How do you account for it, that when every person in a church of six hundred resident members receives a letter containing a statement and an appeal from the pastor for an offering for missions on a certain Sunday, with an enclosed envelope to be used for that purpose, only one in four or five pay any attention to it?

How do you account for it, that while political meetings, concerts, operas, etc., are largely attended by members of our churches, yet when an array of the best Christian talent in the land is announced for a meeting in the interests of missions and for the discussion of other great questions, there is usually a meagre attendance, and hardly a corporal's guard of men?

The columns of ECHOES are open to brief articles from those who think they can account for any of these things.

OUR YOUNG FOLKS

The Two Ways.

WHERE two ways meet, the children stand,
A fair, broad road on either hand;
One leads to right and one to wrong—
So runs the song.

Which will you choose, each lass and lad,
The right or left, the good or bad?
One leads to right and one to wrong—
So runs the song. —*Selected.*

A PRECIOUS JEWEL.

EVER so many grown people have an excuse for staying at home from a prayer-meeting or a missionary meeting because it snows or rains, or because it is too cold or too warm. The "Precious Jewels" in our Baptist homes do not think so. Do they?

This little one as she went by, sheltered under her mother's missionary umbrella, to the first meeting after she received her pretty new name, did not tell us whether she had paid *ten cents* to become a tiny annual member, or *one dollar* to be a Life Member of our Society, but we don't doubt she has a mite box at home, and that she will always be interested in helping to tell the children who do not know about Jesus, the story of His love.

We remember what our Secretary said in December ECHO, that the State that sends the largest number of life members will have the privilege of placing upon the pages of the ECHOES in January, 1898, the picture of the sweetest baby in the State. Whose will it be, we wonder?

The Presbyterian Home Mission Monthly says that in an address a certain missionary asked the children if they could not make him some dissected puzzles of Bible pictures. The result was that excellent occupation for succeeding meetings was found in putting pictures on pasteboard and then using the knife and fret-saw. Within a few months, more than seventy maps and puzzles were made. A large number were sent to mission fields, and many found purchasers here, thus increasing the funds of the band.

Missionary Sunday.

"FORGOT my nickel," mumbled the boy with the gold watch.

"Spent all my money yesterday," laughed the one with the spike-toed shoes.

"Saving up to buy a 'bike,'" said the one with his hands in his pockets.

The envelope passed around the class, and came back with six cents. Everybody knew who put in that nickel and penny. It was the boy who earned sixty cents a week on a newspaper route. His trousers were too short for his fast lengthening legs, and his carefully polished shoes showed a break here and there; but one-tenth of his earnings was given without fail into the Lord's treasury.—*Exchange.*

The excuses were all sufficient to account for the spending of the money the boys might have given to the missionary work, but only the newsboy had the unselfish spirit, and so became the cheerful giver whom the Lord loveth.

After reading about those who *didn't* save their pennies for missions, we were glad to find these words in a story told by an exchange about a mission band that was raising money to buy an organ for a mission station: "Perhaps some one can judge of one boy's sacrifice from the statement that for three weeks he saved the sum allowed him for bicycle rides that his contribution might be increased, and we all know that nothing is nearer to the boy heart just now than a bicycle."

A FEW Sabbaths ago, as we were going down the church aisle with a bundle of HOME MISSION ECHOES, we came upon a sunny-faced little girl who looked up inquiringly as she said: "I suppose *my* paper is there. I shall want it another year. I like it *real* well." We explained to Gracie that she would, hereafter, find more than ever in it to please her, and we wish we could put on paper the shine of the bright black eyes as she answered: "I liked it all right before."

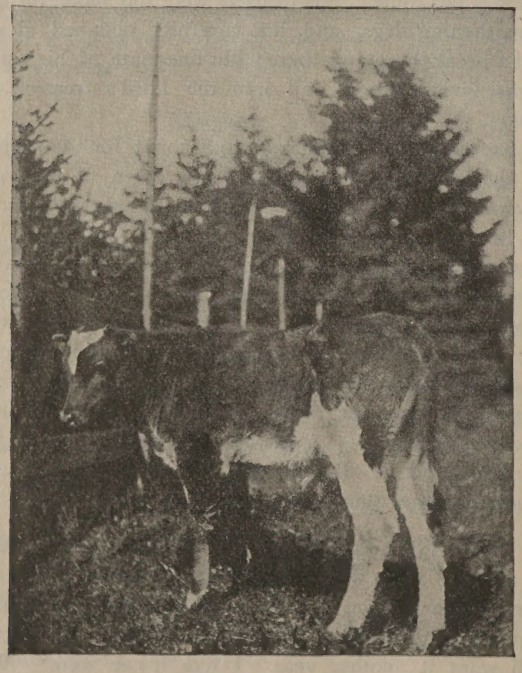
Yes, dear little folks, one and all, we are very glad if you have enjoyed the paper, and we shall do all in our power to cause you to look eagerly for its coming every month.

An Alaskan Pet.

OF course all the children who have ever read the ECHO know that the Alaska Orphanage has a good friend in Mrs. McWhinnie, of Cambridge, Mass., who has had the charge of raising the money for the mission at Kadiak. There may be, however, a great many little folks who are just beginning to wonder what messages our paper has for them each month, and who have not become familiar with Mrs. McWhinnie's name, and we want them to know she is always on the watch for something that will interest them in the work we are doing for the neglected children away off in the country they will find in the extreme northwest corner of our great North America. Now we think this friend of the children in New England as well as in Alaska must know their love for pets, so she sends us a picture of the calf "Cæsar," who is frequently mentioned in the children's letters. His face looks just as gentle as those we have seen looking out at us from over the fences or between the bars of many a pleasant farm-yard. We don't know much about his characteristics, but, judging from his long hind legs, we should imagine what Longfellow said of his hero, Hiawatha, would be equally true of Cæsar,—

"At each stride, a mile he measured,"

and we think if he and the children should have a series of races, he would always come out ahead.



"CÆSAR."

It may be a fact worth remembering, that, not until a few years ago, was a cow owned in the territory. The first was brought to Sitka.

WE hope the boys and girls of our Mission Bands understand and are practising the definition once given by some Christian Indians: "*Missionary Society means we must give some of what we have to somebody else.*"

A GOOD plan for missionary committees is mentioned by the *Missionary Review*. Let the members and their friends gather scraps on all subjects connected with missions, and on their scrap-book evenings gather around a large table and fill various scrap-books with their clippings, classifying them properly. Such books will make a valuable addition to the missionary library.

A Fulfilled Promise.

DEAR YOUNG PEOPLE:

YOU will remember that last year I promised you "Swipes'" picture. I am glad that I can keep my promise and give it to you. Swipes, whose real name is John, has been in the mission two years. He is now twelve years old. He came from Unga, one of the Aleutian islands, and is a true Aleut. He was a homeless boy and some sailors pitied him and brought him to the mission. He has a

SWIPES.

terrible scar on his head, where the woman he stayed with hit him with a hatchet. He slept in a chicken house, and was afraid because there was no obrius (Russian god) there. He said: "My father dead, my mother dead, but my sister didn't dead." He loves his home at the Orphanage, is bright and quick to learn, and full of life and fun. He has a beautiful voice, is a sweet singer, and has won all of our teachers' hearts. I give you his letter to me, written September, 1896:

DEAR MRS. MCWHINNIE: WOOD ISLAND, ALASKA.

I AM writing letters for you. I like to write a letter for you, I want to write a letter for you. We have a horse now, and I am glad. I was working to-day. I am in the first reader now, and I have my own book. I want to see my sister. I have a little garden of my own. We was cutting hay in the hay-field. I am going to send you some leaves. My name is Swipes. JOHN SOLCHESNEKOFF.

Our Girls

EAR girls all over New England: — We cannot imagine how it were possible that we should feel so perfectly comfortable in greeting you for the first time under the new arrangement in the page set apart for "Our Girls," if it were not for the conviction that we are welcome here. It isn't a very large room that is assigned to us for our meeting-place each month; but let us make the most of it and see that the influences that go therefrom are a power for good in our Master's work. We just said we believed we were welcome, and we think this would not have been the case if the girls hadn't meant to take us as one of them into their councils to discuss the plans that will come before us. For our part we are glad the "powers that be" relegated us to the company of young ladies and little folks, for we intend to keep the love of all the older people, and we hope the doors to the hearts of the other class will all fly open to let us in. We have felt we were friends in the years past, and having settled the question of our future relation to each other in the closer union which shall be ours, we turn to practical work.

What shall we do with our page? We shall expect the girls to send us messages from time to time — tidings of their work in the Young People's Societies that will brighten up our meetings and make a sparkle to our mission effort this year. We shall take the privilege of talking plainly, because we haven't room and there isn't time in these years which are flying so fast to obscure our meaning. We shall try very hard to reach the young ladies who do not care for mission work, though their names may be on the church books. We shall pray very earnestly for the gathering into the fold of those who find their chief pleasure in the world's merry-go-round.

A writer in "Tidings" once said there is a class of people who are completely dazed at the thought of a girl upon whom nature has smiled fitting herself for missionary work.

"In their opinion those suited for such work have faces of unmarked interest, minds with one idea, of course a religious one, shoulders rounded, and an attire of old-fashioned garb. It is a matter of interest to notice the look of wonderment dawn upon the faces of these people when they discover that smart girls, intellectual girls, fun-loving girls, and even pretty girls take no delight in society's gay life. Their choice is to consecrate all they are and have to help make the world better. When these people come in contact with such girls they are actually surprised to find they are not sepulchres as they expected, but genuine palaces radiant with joy and happiness."

Such is the company of girls with which we go out to the year's work. God help us all to faithfully improve every opportunity for service which He gives us.

The Master's Errands.

WE believe in, and bid Godspeed to all our young women's missionary societies, but there came a breath, like that of an invigorating west wind, when we read, in *Woman's Work for Woman*, "that a certain Christian Endeavor Society, which is composed of eight or nine young girls, prefer joining with the older ladies rather than having a missionary organization of their own. They have come in a body into the Ladies' Society, and add greatly to its interest."

But supposing eight or nine *other* young girls do *not* attend the meetings of the Woman's Society, having their own gatherings which they would be sorry to miss, what then? If they have but one school session each day, why wouldn't it be a good plan to try the experiment this winter and the coming spring of making it possible for eight or nine *mothers* to be at the meeting. In almost every church there is this number of mothers kept away from the monthly missionary meeting by the presence of little children, invalids or aged ones in the family circle. To remain cheerfully in one's own home some of these bright afternoons, or to go into another, using various devices in the absence of the one faithful care-taker, to amuse the tiny restless folks who have so many notions, and are withal such tyrannical little darlings in their desire to rule the household, to read choice bits or sing our beautiful hymns to those whose days and nights are long and wearisome, would not be the kind of missionary work to be written up very often in our papers and magazines, to be urged by our ministers in the pulpits, or to be talked about in the great conventions; but it would surely receive the Master's smile of approval, and would be plainly recorded in the book of remembrance.

Perhaps if this one little band of girls tried faithfully this kind of service, and found the rich rewards it would bring, and did not hesitate to tell of them, a great many others might follow their example. They would themselves be doing good, and be the means of bringing to their representatives at the meetings a quiet rest from the cares of life, and a preparation for sending the glad tidings of salvation to the unsaved ones all over the earth.

A LEAFLET issued by the Women's National Indian Association tells of four young girls who were anxious to do something to help the Indians. "They formed a society, and their regard for it was not lessened by the fact that each one was an officer. They held regular meetings, conducted behind closed doors with great business secrecy, which finally resulted in a parlor fair to which they summoned their friends by written invitations. All arrangements were made by these four girls, and they were justly radiant when their fair netted $130. Never mind if afterwards they did want the child whom they desired to educate named 'Katherine Frances Elizabeth Margaret' (after themselves), probably the child could stand it. Indians are used to long names. Multiply a society like this one indefinitely, and it might be done, and fancy the consequence!"

THE AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts from New England for December, 1896.

Maine	$ 543.64	Connecticut	$1,069.50
Vermont	49.00		
Massachusetts	6,896.14	Total from New England for December	$ 8,997.19
Rhode Island	438.91	Total from all sources for December	52,045.17

Contributions from individuals, churches, etc., in New England, for the American Baptist Home Mission Society, should be sent to Rev. F. T. Hazlewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts for December, 1896.

For the General Work.

MAINE, $160.30. Bar Harbor, $3.00; South West Harbor, $3.40; Charleston, $20.00; Sedgwick, $5.40; New Sweden, $6.00; Cherryfield, $8.00; Waterville, $58.00; Kennebunk, $5.50; South Berwick, $35.00; Lamoine, $10.00; Lincoln Association, $6.00.

NEW HAMPSHIRE, $144.77. Concord, Pleasant Street, $36.00; Hudson, Mission Workers, $25.00; Peterboro, Vacation Offering, $2.00; Plaistow, $6.50; New Boston, $8.55; Newton, $12.00; Hanover, $5.00; Deerfield Centre, Vacation Offering, $3.00; Milford, $16.72; Exeter, $10.00; Nashua, 1st, $10.00; Claremont, Y. P. S. C. E., $10.00.

VERMONT, $110.34. West Guilford, Y. P. S. C. E., $1.50; Passumpsic, for Waters' Normal Institute, $2.00; Brattleboro, Woman's Aid and Missionary Society, $63.34; South Windham, $4.75; Johnson (Christmas Offering, $5.00), $14.75; Albany, $5.25; Brandon, $5.25; Montgomery Centre, Y. P. S. C. E., $5.00; Chester, 1st, $8.50.

MASSACHUSETTS, $984.55. Northampton, Thanks Offering, $50.00; Springfield, Miss Julia Winslow, $1.00; Wachusett Association, Basket Meeting at Leominster, $4.00; Brockton; $6.87; Springfield, Highland, $5.90; Millbury, $6.00; Brockton, North, F. L., $1.55; Jamaica Plain, Church, per Mrs. P. R. Sturtevant, $100.00; Malden, 1st, $80.00; Norton, $5.00; Newton, (for Mexico, $5.00), $51.00; Fiskdale, $25.00; Randolph, 1st., Infant Class, $0.36; Grafton, $2.13; Newton Centre, $43.00; Athol, $37.39; Webster, 1st, Woman's Aid Society, $10.00; Hyde Park, $18.63; Holyoke (Vacation Offering, $6.00), $15.55; Boston West Association, Basket Meeting, $2.81; Fitchburg, 1st, $10.00, Agawam, $9.10; Clinton, $17.00; Lawrence, 2d, F. L., $18.00; Natick, $1.50; Roxbury, Bethany, (Vacation Offering, $0.82), $5.82; Brookline Considerate Circle of K. D. & Sons, $10; Arlington Y. L. Circle (for work in South, $12.50; work among Indians, $12.50; work among French, $13.00), $38.00; New Marlboro, $16.00; Sandisfield, $3.25; Egremont, $3.00; North Uxbridge, Y. L. M. C. (for Mexico, $4.00), $25.00; Allston, $17.04; Braintree, $5.00; Whitman, $27.30; Malden, 1st, $20.00; Fitchburg, Highland, Y. P. S. C. E., $5.00; Springfield, State Street, $50.00; Newton Centre. $7.00; Brookline, $25.00; Newton, Immanuel, Young Ladies' Club, $10.00; Boston, Warren Avenue, $20.00; Reading, $2.68; Lowell, Branch Street, $17.53 Cambridge, $10.00; Roslindale, $10.00; Brookville, $1.91; Springfield, 1st, $38.00; Charlestown, Bunker Hill, $8.00; Lawrence, 1st, $11.57; Fall River, Brownell Street Chapel, Lizzie Griffin Society, $25.00; Mansfield (Vacation Offering, $8.35), $12.00; Newton, Immanuel, $21.66; Charlestown, 1st, Elmira Band, $10.00; Malden, 1st, $7.00;

RHODE ISLAND, $187.45. Pawtucket, a friend for work among the French, $5.00; Warren Association, Basket Meeting for work among the French. $1.00; Providence, Miss H. E. Manning, toward tuition of Claude Chavis, $25.00; Providence, Broadway, $2.00; Central Falls, Broad Street, Y. P. S. C. E., $2.50; Bristol, for Mexico, $4.80; Providence, 1st, Vacation Offering, $18.94; Providence, Union, $24.14; Providence, Central, Girls' Band, $20.00; Providence, Central, $9.25; Newport Auxiliary, $26.00; East Providence, 2d (Vacation Offering $2.54), $15.49; Exeter, $1.00; Pawtucket, 1st, $3.00; Providence Association, $9.18; Narragansett Association, $13.88; Plainfield, Free Baptist, for Mexico; $0.60; Block Island, for Mexico, $5.67.

CONNECTICUT, $262.69. Winsted, Busy Bees' Band, $3.49; Hartford, $5.50; Suffield, 2d, $118.50; Essex, Y. P. S. C. E., Christmas gift to Morning Star Mission, $10.00; Stamford, $80.66; Waterbury, 1st, $17.54; Waterford, 2d, $3.00; Norwich Central, Benevolent Union, $4.00; Hartford, South, $3.00; Bridgeport, E. Washington Ave., $3.00; Northville, Y. P. S. C. E., $7.00; Meriden, Y. P. S. C. E., for salaries of Misses Owen and Potter, $7.00.

MISCELLANEOUS, $758.01. Atlanta, Ga., a friend, $50.00; Brooklyn, N. Y., a friend for work among the French, $1.00; Buffalo, N. Y., 1st., $25.00; Contributions for Spelman, $163.72; Slater Fund, $487.50; Literature, $12.46; Interest, $12.33; Washington, D. C., Grace Church, $6.00.

Total Receipts, $2,608.11.

Life Members.

MASS. — Arlington, Miss Florence Payne; Brookline, Mrs. H. E. Sargent, Miss H. H. Lovis; Fiskdale, Mrs. Georgie Hibbard; Hyde Park, Mrs. Louisa Keith, Mrs. Livonia C. Snow, Miss Emily R. Jigger; North Uxbridge, Miss Effid D. Adams; Northampton, Mrs. B. H. Stone, Miss Edith Chase; Springfield, Mrs. Harriett J. Very; Mrs. Nettie McGregory; Somerville, Mrs. Caroline H. Vinton; Mrs. Marion W. Phelps; Whitman, Mrs. August Wolforth.
R. I. — Providence, Miss Henrietta Lois Manning.
N. Y. — Mrs. Clara C. Ray.

Topics, 1897.

1. General Work.
2. Alaska.
3. The Freed People.
4. Our Foreign Population.
5. Mormons.
6. Review of Two Societies.
7. Mexico.
8. Work at Home; Pioneer Work of West.
9. Indians.
10. Chinese.
11. Treasuries.
12. Schools and Teachers.

For the Alaskan Orphanage.

MAINE, $20.30. Mt. Vernon, S. S., $1.00; Waldoboro, Bonney Band, $2.00; Houlton, 1st, S. S., $5.00; North Amity, $1.25; Greene, S. S., $2.00; Lamoine, 1st S. S., $5.00; West Rockport, S. S., $1.30; Franklin, S. S., $3.00; Waterboro, S. S., $2.75.

NEW HAMPSHIRE, $10.78. Manchester, People's Church, S. S., $5.00; Manchester, 1st, S. S., $5.78.

VERMONT, $8.90. West Rutland, Band, $3.90; Grafton, $5.00.

MASSACHUSETTS, $176.85. Arlington Heights, Mr. and Mrs. Litchfield, $50.00; Amesbury, Market Street S. S., $5.00; Foxboro, 1st., S. S., $5.79; Cambridge, 1st, $5.00; Reading, S. S., $8.03; Fitchburg, Mrs. E. R. Stann, $1.00; Hudson, S. S., $10.00; South Yarmouth, S. S., $2.50; Salem, 1st, S. S., $10.00; Webster, Primary Department, $2.27; Lynn, East, S. S., $5.00; Melrose, Miss Etta C. Smith, $0.50; Fitchburg, 1st, S. S., $5.00; Shirley, S. S., $1.00; Harvard, S. S., $1.50; Shelburne Falls, S. S., $5.00; Chelsea, Nelcena and Pearl Peterson, $0.50; North Tewksbury Band, $15.00; Barre, S. S., $1.50; Holden, S. S., $4.10; Fitchburg, Highland, S. S., $10.00; West Springfield, S. S., $3.13; Marblehead, S. S., $5.00; West Acton, S. S., $7.50; North Leverett Band, $5.00; Dighton, Mrs. J. P. Briggs's S. S. class, $1.53; Fitchburg, 1st, Mrs. W. H. Fuller, $5.00; Newton, a friend, $1.00.

RHODE ISLAND, $13.00. Block Island, S. S., $5.00; Point Judith, S. S., $5.00; Point Judith, Miss Lillian E. Knowles, $2.00; Arcadia, S. S., $1.00.

CONNECTICUT, $89.66. Meriden, Bible School, $10.00; North Lyme, S. S., $5.00; Suffield, 2d, S. S., $20.00; Union, Plainfield, S. S., $5.00; Waterbury, Mrs. A. J. Shipley, $5.00; Chester, S. S., $6.58; Jewett City, S. S., $5.48; Waterford, 2d, Circle, $0.50; Groton, 1st, Old Mystic, S. S., $5.00; Cromwell (Primary S. S. class, $6.65; S. S. class No. 6, 2.45), $9.10; Hartford, South, $3.00; Hartford, 1st, S. S., $15.00.

MISCELLANEOUS. $39.80. New Jersey, Atlantic City, J. C. E. S., $6.00; Calendars, $33.80.

Total for Alaska, $359.29.

GERTRUDE L. DAVIS, *Treasurer.*

OUR SCHOOLS AND TEACHERS.

FREED PEOPLE.

Spelman Seminary, Atlanta, Ga.: Miss Harriet E. Giles, Principal, Miss Lucy H. Upton, Associate Principal, Miss C. Maria Grover, Miss Sarah E, Mallory, Miss Mary J. Packard, Mrs. Esther M. Barrett, Mrs. Margaret B. Rice, Miss Mary Irene Williams, Miss Cornelia J. Smith, Miss Janie Stewart, Miss May B. Peckham, Miss Lillian S. Copeland, Miss Frances E. Putnam, Miss Florence B. Lockwood, Miss Clara H. Denslow, Miss H. A. Howell.
Missionary Training Dep't: Miss K. C. McLeod, Mrs. E. S. De Lamotta.
Teachers paid by Slater Fund: Miss Elizabeth V. Griffin, Miss Lucy H. Tapley, Miss Mara B. Clingerman, Miss Rose M. Ganster, Miss Margaret Aitken, Miss Lena M. Topping, Miss Hannah M. Garland, Miss E. Palmer.
Wayland Seminary, Washington, D. C.: Miss Bessie A. Gardner.
Hartshorn Memorial College, Richmond, Va.: Miss Susan Harsh, Miss Lalia A. L. Half Kenney, Mrs. Lucy A. Munger, Miss Mary T. Cather, Mrs. Rosa K. Jones.
Waters Normal Inst., Winton, N. C.: Miss C. B. Person, Mrs. C. S. Brown.
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Wood Island, Alaska, Kadiak Baptist Orphange: Mr. and Mrs. C. P. Coe, Miss Lulu C. Goodchild, Miss Hattie Snow.

Contributions for the Woman's American Baptist Home Mission Society should be sent to Miss Gertrude L. Davis, 510 Tremont Temple, Boston, Mass.

974

Home Mission Echoes

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"The country for which I lifted up mine hand to give it ... fathers."

Vol. I. MARCH, 1897. No. 3.

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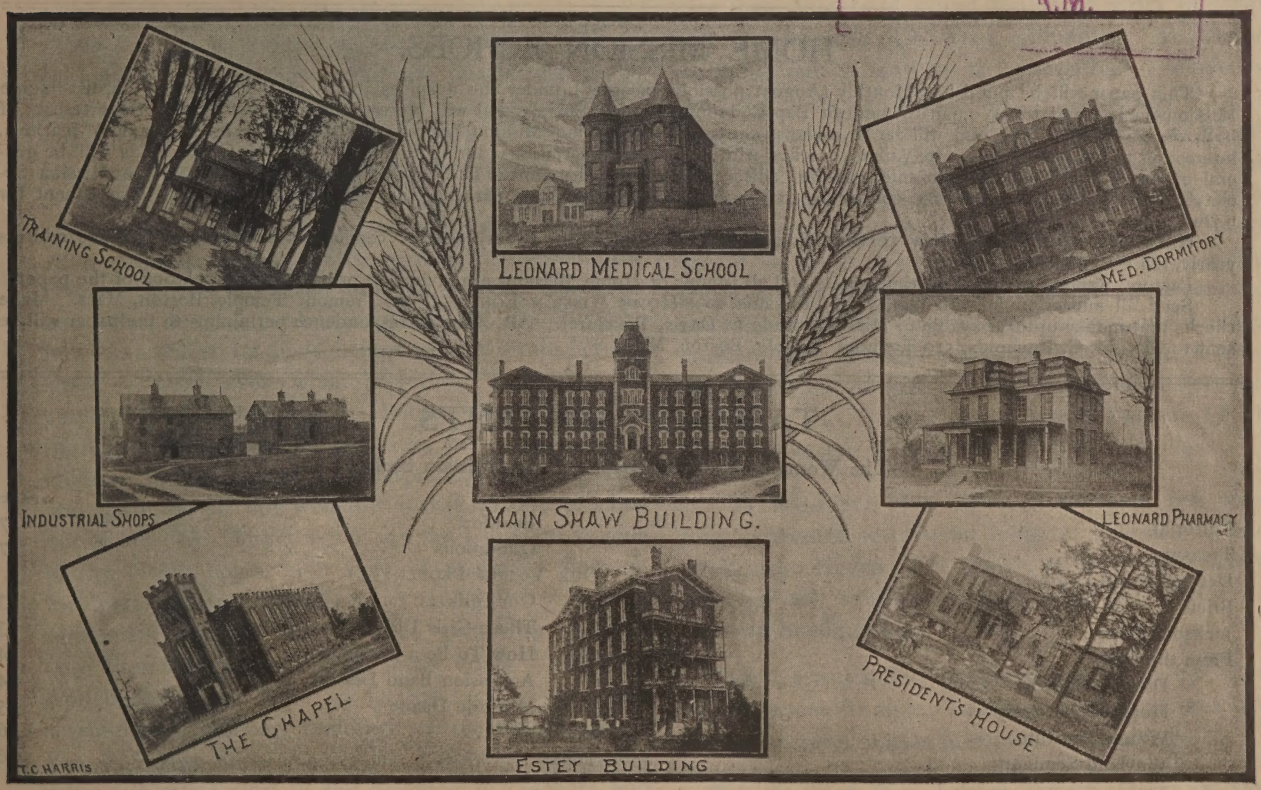

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510 Tremont Temple
Boston

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

510 Tremont Temple, Boston, Mass.

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HOME MISSION ECHOES.

This paper will be published Monthly (August possibly excepted), under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and otherwise contribute to the paper; and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

TABLE OF CONTENTS.

The Woman's American Baptist Home Mission Society.

	PAGE
Editorial	3
Treasury	4
Determined to Learn	4
Briefs	4
Jackson College	5
From the Field:	
Dawes Academy	5
Houston Academy	6
Waters Institute	6
Wayland Seminary	6
Beaufort	7
Quotations	7
OUR YOUNG PEOPLE:	
Our Girls	13
Those Girls Did It	13
How To Be a Missionary	14
A Mission Band Lesson	14
Marjorie Deane	15
Receipts	16
Topics	16

The American Baptist Home Mission Society.

	PAGE
Notes	8
A Great Offer and a Great Opportunity	8
How Do You Account for It?	9
Mexico	9
Missions:	
The Religious Life of the Plantation Negro	10
The New Era in Our Southern Work	10
Our Schools:	
Shaw University	11
Church Edifice	12
The West	12
Receipts	16

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. I. MARCH, 1897. No. 3.

The Woman's American Baptist Home Mission Society.

THE question has been frequently asked by some of our earnest Christian workers, "Is it not time for the colored people of the South to care for themselves?" "How long shall we be asked to help them secure an education by providing Christian teachers?"

We are not surprised at these questions. Many workers in our mission ranks are overburdened by domestic and social duties. The various organizations in our churches tax their strength, and the faithful, steady work necessary to secure funds for our Southern schools seems unnecessary. We need a broader outlook when such a feeling of depression seizes us. After two hundred and fifty years of oppression the colored woman was given into our hands. Upon her had fallen the greatest burden of slavery. Its cruelties, its inhumanities, its lusts, compelled her to do her full share of work even when maternity demanded exemption from excessive toil. Subject to all the sufferings and weaknesses of her sex; her husband and children not her own; is it surprising that, degraded and ignorant, all fine womanly instincts were crushed out of her life? Thirty years ago the Christian women of the North began their work of elevating their unfortunate sisters. Schools have multiplied, women of refinement and of culture have given up lives of ease that they might rescue these souls from their wretchedness and build up in this race a pure, noble womanhood. Spelman Seminary, Hartshorn, and Benedict Colleges, Shaw University, Louisville and many other schools testify to the devotion of teachers and mission societies.

What about the pupils who have gone out from these schools? You will find them in the sick-room as nurses, in various industrial callings, as teachers and missionaries, in neat, well-appointed homes. Some are in foreign lands, the majority of them refined, modest, ambitious, competent, reaching out after the best things in life. Above all, they are Christian women, living out in their lives the spirit of their Master. So gradual and quiet has been this work, that unconsciously our missionary societies have been uplifting the race. Only thirty years, and although the work accomplished has been marvelous, yet not more than a sixth of the eight million colored people have been influenced by these schools. We need to give them leaders of sound judgment, strict integrity, and well-founded Christian principle. We cannot withhold our gifts, nor our sympathies. While we send the gospel with glad hearts across the water to our wretched sisters in India and Africa, let us not forget that these colored women have been given into the hands of the women of America. No other nation is responsible for this work. While the dusky daughters of the South are crying to us to protect them from oppression and brutal lust, we must not be discouraged nor relax our efforts, for we believe that this wronged, downtrodden race will yet become a people in whom the Lord shall delight. "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

OUR President, Mrs. Alice B. Coleman, has cheerfully consented to give an hour on Tuesday of each week, from eleven until twelve, at the rooms, thereby cheering the workers, and meeting the ladies who visit our headquarters.

THE Corresponding Secretary will be in her room, 511 Tremont Temple, Tuesdays and Saturdays from ten until four, unless prevented by meetings.

THE death of Rev. Lyman Jewett, former missionary to India, removes from earth one of the heroes of the century. He was a firm believer in woman's work. We shall never forget his words as he greeted us in his daughter's home a year ago: "I pray for you and your work every day."

WE urge our constituency to plan to attend the Annual Meeting in Providence, in May. A program of unusual interest is being planned.

Treasury.

PLEASE read again our "financial statement" in January ECHOES, and remember that since that time we have received of *undesignated funds* only $1,719.72.

The superintendent of Alaska work has a statement concerning Alaska funds. We ask our auxiliaries to generously remember our work, so that we can end our year free from debt, and with sufficient balance to carry us through the trying months of spring and summer.

To Our Sunday Schools.

THE vessels of the Commercial Companies will go north from San Francisco to Wood Island the last of March.

Shall they carry to our missionaries the assurance that our New England Sunday schools are faithful to their trust in the care of the Orphanage; that its support is assured, and that the chapel can be dedicated free of debt? To do this we must have $1,900 before April 1st. We gratefully acknowledge, at the present time, gifts from 142 Sunday schools. But at this rate we shall not reach the 260 who gave aid last year. We desire not only to do this, but to have a decided gain, that we may meet the increased expense of the chapel.

What of the Sunday schools who have never responded to our appeal? Are *you* willing to be left out of this good work when now, more than ever, we need *your* help?

SUPT. ALASKA WORK.

Determined to Learn.

DURING the conference at Spelman Seminary last year an opportunity was given for some of the early students to tell of their struggles in getting an education. Several of them were married at that time, and at an age when few, if any, white women would think of going to school.

One said: "Miss Packard and Miss Giles had to begin on rubbish thrown aside, but there were diamonds in it. I thought I must be white to get an education. I wanted to get an education so that I could read the Bible and then tell it to others. Some ridiculed me. They said: 'See that old woman going to school.' I used to get up at four o'clock in the morning and do my work and get ready to go to school. I said, I'm going to school to keep from being a fool. Nobody knows what an education is but those who have been in the dark."

This woman became remarkably influential and useful among her people.

Another told how she did laundry work, earning from $2.50 to $3.00 per week to meet expenses of the home, and went to school several hours each day. Another swept in a factory at night for a living, and came to school during the day. It is cheering to help those who are persevering in getting an education.

A TIMELY and appropriate offering was sent us upon the anniversary of Abraham Lincoln's birth, February 12th, by two thoughtful sisters in New York. They requested that the money be used for the work among the colored people.

Briefs.

SPELMAN SEMINARY has been visited by La Grippe, who has passed none by, not even Northern guests. Several critical surgical operations have been performed at the ward by one of Atlanta's celebrated surgeons, and he speaks in highest praise of the nurses in the training school.

BIBLE AND NORMAL INSTITUTE sends us a character sketch of a Christian young man whose greatest ambition is to possess a library. As colored people are not allowed to visit the public library, unless in the capacity of a servant, he went with Miss Travers's books. His joy and delight knew no bounds.

COLEMAN ACADEMY has had a larger number of young people than in any previous year. The annual rally of the school occurs soon, whereby they hope to raise money to finish their much needed new building.

ARKANSAS BAPTIST COLLEGE reports an enrolment of one hundred and sixty-nine pupils from different counties of the State and from other States and Indian Territory.

PROVO, UTAH, speaks of the increase of pupils and a blessed work of grace which is strengthening the hearts of the faithful workers. Mormonism is taking a new lease of life.

CHIN GIT, one of the pupils in the Chinese school at Butte, Montana, sends a deeply interesting letter. There are four hundred Chinese in that city. He has received a new heart, and was baptized July 2, 1895, to show he had buried his sins.

MISS STEIN, at Fresno, Cal., has had the privilege of a visit from little Goldie, and asks us to continue to pray that the father of this dear child may consent to give her up.

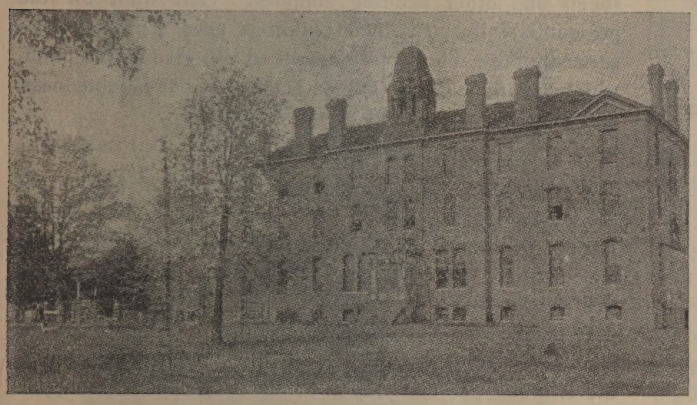
FUNG MOW, the Chinese preacher at New York City, is still in the Adirondacks. A recent letter from him tells of improved health. Miss Potter, our teacher, by his absence, has increased work and responsibility.

ATOKA BAPTIST ACADEMY has been afflicted with La Grippe, and one death has occurred in the school. New pupils are entering constantly, and more clothing is needed. A healthful religious interest is manifest.

AT WICHITA MISSION Miss Taylor speaks of religious interest in some of the villages, and a number professing conversion. A spirit of inquiry concerning spiritual things is manifest in our Indian work.

MISS MARY TEFFT, of Hartshorn Memorial College, Richmond, Va., not only gives her own services to the college without compensation, but also supports another teacher, thereby giving increased efficiency to the work. Her influence over the pupils cannot be estimated. We rejoice to see our college educated girls devoting their lives to the uplifting of their less fortunate sisters. There is no better work done in any of our Southern schools than that accomplished in this school under the wise leadership of Rev. L. B. Tefft, D. D.

LAST April, we were permitted to spend a few days at Jackson College, Jackson, Miss., with Mr. and Mrs. Barrett, so well known in New England. This college is beautifully situated on elevated ground, about two miles north of the State Capitol, accessible most of the way by horse-cars. The building is of brick, and covers dormitories for girls and boys, schoolrooms, kitchen and dining-room. The president's house was the mansion house during slavery times. The college was founded in Natchez, in 1877, and removed to Jackson, in 1884. Rev. Charles Ayer, with his wife and daughter, did effective work during all those years. This is emphatically a Christian college. An hour daily is given to the study



JACKSON COLLEGE, JACKSON, MISS.

of the Bible. It aims to build up an intelligent Christian character. Young men are preparing for the ministry, and young women are being fitted to become, not only teachers, but also efficient home-keepers. Mr. Barrett firmly believes in teaching these young people self-dependence. They do all kinds of work cheerfully, and the premises are a veritable beehive. No one works harder than Mr. and Mrs. Barrett. They are satisfied only with latest methods and the best work. They are doing all in their power to improve the work of the college, and the white people, as well as the colored, are giving them their hearty coöperation. They *need* and *must have* soon a new building for girls. This is not a convenience merely, but a *necessity*. Two hundred and fifty or three hundred pupils cannot live in one building the size of Jackson College, and do the best work. Many parents object to sending their daughters to mixed schools. If a separate girls' building could be provided, the number of pupils would be greatly increased. Mrs. Barrett will have a letter in the April ECHOES upon this subject. We urge its careful perusal.

Cotton Mill Owned by Negroes.

THE capacity of the negro as a mill hand will soon be demonstrated. A negro of means has obtained a charter for a mill at Concord, N. C. The capital stock subscribed (half by negroes) is placed at $60,000, with privilege to increase to $200,000. Some negroes have subscribed for one or more shares, and will pay for them in labor.

FROM THE FIELD.

Dawes Academy, Berwyn, Indian Territory. The day of miracles is not past. What but divine power can change a reckless, sin-loving boy into an earnest, manly Christian who is not afraid to stand the scoffs and jeers of other boys?

Sixteen young people have come to Jesus. Our last Christian Endeavor meeting was full of a deep spirit of consecration. It is blessed to see them praying and working for others. Our family devotions are precious seasons. We are learning the first epistle of John. As we bow in prayer, sometimes a teacher, sometimes a pupil leads; then together we sing a verse of prayer or praise, and, as they rise and go about their work, we often hear them still singing. Our matron sweetly leads them on, at the same time teaching them to be good housekeepers and to be Christians. As our pastor and missionary goes into the homes, his Christlike spirit is indeed a benediction.

Our hearts are full of thanksgiving. Above all, we rejoice that the living God is our God.

MARY ALLEN DAWES.

A Pastor's Testimony. Dear friends, if ever there was a dark place that needed help it is this dark region. Our children have been deprived of all schools for thirty years, except as we could get a few to pay for them. Now, all of the four civilized nations have schools that are run by the Indian Government. But in this nation, the Chickasaw, I have prayed God to give us just such a school as this. I love all of you, good white friends, for holding us up by your prayers and by your money. When I look at Texas, south of us; Kansas and Oklahoma, north, and Arkansas, east, and see so many good schools, my heart is pained to think that we have over 2,000 children so ignorant. All of their little boys and girls, from six years old and upwards, can read, while we have boys and girls, from eight to twenty-five and thirty, who cannot read at all. Our children are marrying, and their children are coming up in darkness. My dear sisters, I thank God that you have not all overlooked us in this dark part of God's vineyard. There are older ones who want to be good Christians, but how can they except some man or woman that does know guide them? We have eleven that have decided for the Lord in the last three weeks. May God send us more help, for the field is white. We need some one to go to the churches, and teach the people what God would have them do. We have men who call themselves preachers that will drink whiskey. Sister Dawes has one of the hardest fields for work that I know of. She needs all of the help she can get. I meet many people who say, with tears in their eyes, that she came to them in answer to prayer. I wish you could just see the good you have done and are doing now. All that you send is not in vain. I know it is sent to the right place; that God will bless you all, and keep you as ever in the work.

G. W. HALL,

Pastor Colored Baptist Church, Berwyn, I. T.

Houston Academy, Houston, Texas. Notwithstanding the scarcity of money, we have a very good school. Our enrolment is as large at present as it was at this time last year, though the percentage of boarding students is larger, three times over, than either of the preceding years. This we regard as a most encouraging feature. The enrolment at present is ninety. Our students come from a wide range of territory, and this will serve as a most effective medium of advertisement when the session is over. As we have perhaps stated before, the school is located in the centre of one of the most extensive black belts in

FROM THE PLANTATION.

Texas, and ours is the only school of its kind in Southern Texas, hence, the imperativeness of its existence. The educational advantages of the people living in the lower counties have been very meagre indeed, and their moral standard is at a low ebb. We have among our students some young people from these neglected communities, and we hope to so impress them while they are with us, as to make them a real help in the uplifting of their communities, when they shall return to them. At some future day, I will, if desired, give some inkling of life, as it is seen in the bottoms among the colored people. We have been having some pretty severe weather here for the past week. If any of the friends have gathered any clothing and have not disposed of it, we would be glad to receive articles of any description.

J. H. GARNETT.

Waters Institute, Winton, N. C. Notwithstanding the hard times, we have enrolled 167 students, and the average attendance is better than in former years. Among the large number of students there are only a few non-professing Christians. We are praying for these and trying to train all of them for active Christian service.

The Reynolds Circle, composed of our girls, is doing helpful work. In their weekly meetings they read the Scriptures, pray, sing and review as best they can the work of larger organizations, and consider what they can do to help. Last session they raised money to buy school desks and settees for their building. This session they have purchased four dozen chairs for their dining-room.

We desire to thank our Northern friends for their generous response to our appeal made several months ago for sheets and other bedding supplies. That want for the present is fully met. Our buildings need painting. We earnestly hope that some kind friend will give us the paint, which we are unable to buy on account of our indebtedness, and thus save our building from dilapidation.

CORA B. PERSONS.

Wayland Seminary, Washington, D. C., an institution for the education of colored youth under the control of the Baptist denomination, has decided to move to Richmond, Va. This decision has been reached after several years of deliberation and a careful study of the situation. It is held that the educational opportunities for the colored people which Washington affords, both in public schools and in the Howard University, are so much superior to the opportunities farther south that this institution would do more good in such a city as Richmond, and the conclusion is further reinforced by the fact that that city would be much more convenient for a majority of the pupils of the school as at present constituted. The immediate occasion for moving is the rise in land values, which affords a tempting inducement for the institution to net a handsome endowment fund, by simply selling out its present location and buying elsewhere. In 1868 Wayland Seminary bought a piece of land for $10,000 on what is known as Columbia Heights, a high ridge about two miles north of the White House. This land to-day is rated at $150,000 for building purposes, while a location a little farther from the centre of the city, either here or in Richmond, would answer the needs of the school just as well. In fact, it is proposed to invest about $10,000 in land in the outskirts of Richmond, the amount originally invested here, and it may be that the school will in time net another handsome return from the same source.

A Notable Visit. The Baptist State Convention (white), which met in Richmond, Va., in January, had in connection with it a missionary gathering of women. Nearly one hundred of these women visited Hartshorn Memorial College by invitation of Mrs. Dr. Hatcher, a member of the Board of Trustees. School work was on exhibition, also industrial work. All parts of the building and grounds were visited. These ladies expressed satisfaction and pleasure at the condition of the institution. We believe that a visit of nearly one hundred of the representative white women of Virginia will prove a blessing to the school.

Beaufort, S. C. Thus far the Lord has led us on, still enabling us to conduct our three family schools of fifty members, and four day schools of two hundred pupils, — though the times have been hard and our treasury often empty, we have not faltered, but have hitherto continued the even tenor of our mission.

I doubt if we could have admitted half this number but for the kindly aid of Northern friends, who have been inspired from time to time to send us clothing, which has enabled us to make them comfortable this inclement winter.

Few of the colored farmers have been able to buy

HATTIE BRABURN.
A graduate of Mather School.

clothing since the drought and cyclone were so destructive to their crops.

Our sewing school is doing vigorous work. The girls that can repair, cut, make garments neatly, and pretty quilts, we instruct in fancy needlework, which is very effective in securing their best efforts. Scarcely had my request for a volunteer teacher been published in the *Echo*, when just the right one appeared at my door, — one holding a responsible position in the W. C. T. U. She is very helpful in school and out, both as teacher and missionary, while her long experience in that service has quickened the interest in our temperance meetings. Being superintendent of the homeless children's department of a Northern State, she is in close sympathy with our work for destitute children.

The Lord, too, in His providence has sent us an excellent sewing teacher and matron, also provided me with other faithful assistants of His own selection that came unsought, all of which I esteem as a special mark of the divine favor, thus verifying the promise, "Before they call I will answer."

I thank God that He has just permitted me to pass my thirtieth birthday of service in this Southern work. May the coming year be more replete with rich, ripe fruitage than any one previous, and daily abound with fresh experiences of His loving-kindness and tender mercies.

R. C. MATHER.

OUR missionaries and teachers are the men and the women who take their lives in their hands and go down into that black belt, which is as black to-day as it ever was, and preach the gospel to millions of people who need it just as much to-day as the four million slaves who were emancipated by Abraham Lincoln. Everything that they do for themselves tells, and will tell the more, so soon as those people among themselves shall show that they have doctors who can cure their diseases, that they have lawyers who can try their cases in the courts, that they have clergymen who shall be invited to preach in the noblest pulpits in this country. — *E. E. Hale.*

I REJOICE in the missionary zeal born of the Holy Spirit, which has sent so many cultured and cultivated men and women to labor among the negroes of the South. They are worthy of all honor. And this appreciation of their high calling is shared by our best people throughout the South. There are some whose sympathies are contracted to the dimensions of their brains, and who shun what they are pleased to term "teachers of nigger schools," but our Christians and thoughtful people have no respect for a sentiment that will canonize one person for going to Africa as a missionary, and ostracize another for doing the same work at home. — *Bishop C. V. Galloway, D. D., Mississippi.*

WITHIN the next two decades it will be decided whether the negro, by discarding ante-bellum ideas and methods, by putting brains and skill into the common occupations that lie at his door, will be able to lift labor out of toil, drudgery, and degradation into that which is beautiful, dignified, glorified. Further, it will be decided within this time whether the negro is to be replaced, crushed out as a helpful industrial force by the fast spreading trades unions in connection with thousands of foreign skilled laborers, that even now press hard and fast upon the heels of the negro, and seem to press us unto the very death. — *Booker T. Washington.*

AND now does the path seem to curve a bit?
What matter! He leads the way He sees fit.
And He knows well.
What if He withholds what I hope to get?
There is never a promise has failed me yet.
Nor ever shall.

Some days He sends joy and some days pain,
Yet sunlight and showers alike are gain.
Each comes when best.
And so I trust Him; sometime I'll know
Why His love and mercy have led me so.
In this I rest!

FLORA LAMONT JOSSELYN.

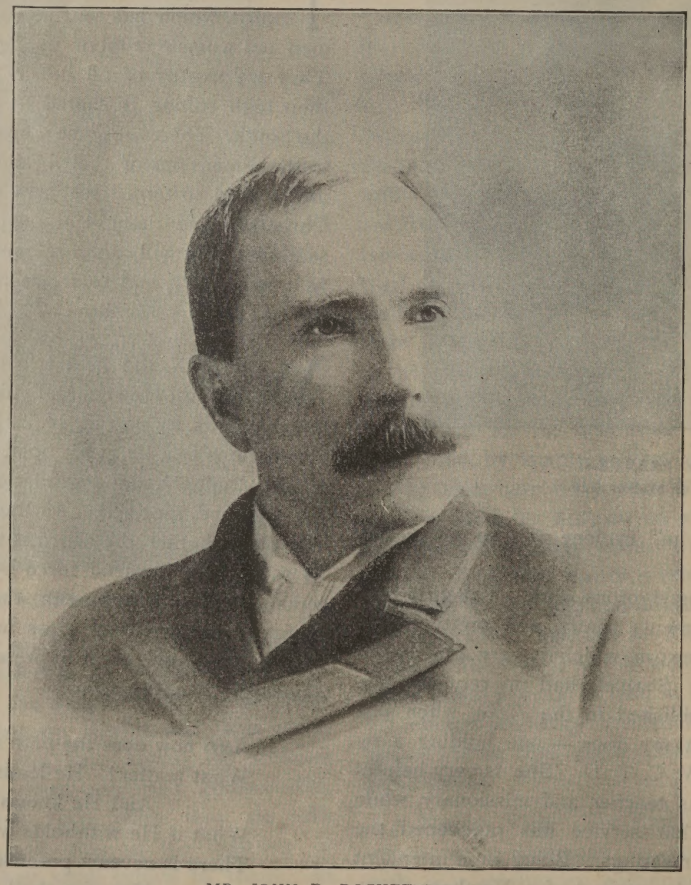
American Baptist Home Mission Society.

Notes.

MARCH! Only one month more to the end of the fiscal year. The treasurer's books close March 31st. Shall the message of benevolent contributions this month be "Forward, March?"

SIGNS of deep concern in many hearts, about the impending crisis in our mission work at home and abroad, are multiplying. Earnest prayers for the deliverance of our great societies from their heavy debts are made daily. There are indications that God is moving upon the hearts of His servants both to supplicate and to make sacrifices for His imperiled cause. Let prayer be offered unceasingly for divine deliverance at this critical hour.

WHERE will the money come from? From usual and unusual sources. There are tens of thousands of loyal souls in our churches who will give liberally according to their ability, rather than see our promising mission work cut down from thirty to fifty per cent. And some of God's stewards with large possessions may give great inspiration to the movement by very liberal offerings. Have faith in God, and we shall see this mountain of debt removed and cast into the depths of the sea.



MR JOHN D. ROCKEFELLER.

A Great Offer and a Great Opportunity.

MR. JOHN D. ROCKEFELLER, of New York, with his wonted generosity, has made what is undoubtedly the most liberal offer ever made in our missionary history, for the current expenses and debts of our great societies. At a conference held at his house Feb. 11th, it was announced that if, in the judgment of the secretaries and the Boards and leading contributors of the American Baptist Missionary Union and of the American Baptist Home Mission Society, the exigencies of the hour demanded that the estimated debts of both, $486,000 by March 31st, should be paid, he would contribute for this purpose $250,000, or in this proportion if the debt shall be less. The one hundred Baptists present sang the doxology, and voted that this is a clear indication of Providence that the debts of both societies should be paid, and that a united effort by the societies should be made for this purpose.

Let everybody get ready to have an honorable part in this great undertaking, for the help of all who can give little as well as of the few who can give much will be necessary to success. We can do it, and by the grace of God it shall be done.

"How Do You Account for It?"

THE above was a query in ECHOES for February concerning so many non-contributors in our churches. We are getting some interesting answers from Christian women. Read them.

A Wife's Answer.

I belong to a church that has the weekly envelope system for current expenses. At the beginning of the year packages of fifty envelopes are sent to the members of the church, and another package of twelve envelopes to be used on Communion Sundays for the poor of the church. But neither I nor my daughter contribute through these envelopes; nor do we contribute to special objects, like Home and Foreign Missions, through envelopes sent out every two months for such purposes. Yet we are deeply interested in these matters. Why, then, do we not give? Because my husband is not a church-member; rarely goes to church; indeed, says many severe things against churches and ministers. He does not want any of "his money" to be given to churches. He will not allow us anything for this purpose. So bitter is his opposition that, if any of these envelopes should be found in our possession, there would be trouble in the household. So, for the peace of the family, I have to ask the church treasurer not to send any envelopes to me or to my daughter. If we can manage to save a trifle in some way, we put it into the contribution-box when it is passed. I know of some other cases similar to my own where Christian women have husbands who allow them nothing for church purposes. It is hard, but what can we do?

A Young Woman's Answer.

"One-fifth only for the Lord. Why?" the discouraged pastor asks. He had taught his flock faithfully; had pleaded earnestly for a gift from all; had distributed envelopes for offerings; his people had seemed so earnest, so attentive; yet he failed to reach their pockets. Only one envelope in five was returned with a contribution.

I think I have the key to the problem. While the pastor knows his church is composed chiefly of women, he has not attributed his failure to this fact; yet, it is one mighty factor in the solution. The men, — husbands, fathers, — hold the purse; they have the money; make donations; give for the family. Why do not the women give? Because they have no separate income; they are not the wage earners, but are dependent; the only money which the wife calls her own is that which is eked out by the careful purchasing of household supplies; the father provides for the comfort, education, amusement of his daughters, and considers duty done. "They have no expenses, why should they have money?"

Many men are penurious with their families, and it sometimes happens that Christian men are not generous. Allow me to recite a few cases in families of affluence, which have come under my observation. One young girl, educated, refined, cultured, had their servant dismissed, and, with her own hands, for eight dollars a month, did all the work of the family, receiving from her father four dollars less than the servant whose place she took, because a laundress had to be employed weekly. Another raised and sold chickens and eggs, that she might have something to give; another, a delicate girl attending school, did plain sewing for the neighbors, that she might have money to spend as conscience dictated. These were the young women who had money to put in the envelopes; there were many others who had nothing to give, and who said, in talking the matter over, as girls will: "Oh, papa puts in for the family; I never give anything."

It seems to me that this question of proportionate giving by all will always be a vexing one, unless fathers realize that their little ones, boys and girls, should have an allowance, if ever so small, from which they can lay aside their gifts. Habits of childhood cling always; those of mature years are of slow growth and of uncertain tenure. The pleading of our pastors for a gift from all will still be in vain if a large part of the congregation are without the means to give. The pastor had reached the hearts, — and the pockets, — but they were empty; so four-fifths of the envelopes did not come back. ONE WHO KNOWS.

Mexico.

THE second general convocation of evangelical workers in Mexico was held in the City of Mexico, Jan. 27–30, and was of great interest and profit. Our mission paper, *La Luz*, of Feb. 3d, devotes over four pages to a report of the meetings. Baptists were well represented among the speakers. Some of the sessions were held in the Baptist house of worship. Discussions on many subjects were very animated and inspiring.

Rev. Dr. Butler, of the Methodist Mission, presented statistics of the strength of evangelical denominations in the Republic. From *La Luz* we take the following interesting figures:

Number of centres of operation	74
Number of congregations	600
Number of ordained missionaries from the United States, etc.	58
Number of ordained native preachers	129
Number of unordained native preachers	116
Number of foreign teachers	51
Number of native teachers	157
Number of other native assistants	65
Whole number of laborers, foreign and native	620
Number of communicants in the churches	16,000
Probable number of adherents	60,000

Besides these there are ten normal and theological schools and eighteen minor schools, also 110 day schools in which there are about 7,000 pupils; while there are 320 Sunday schools with an enrolment of about 10,000. Surely these evangelical agencies must have a great effect for truth and righteousness in that land which has so long been in semi-pagan darkness. When shall Baptists have a good boarding-school for girls, and another for the training of native preachers? Here is a great opportunity for Christian investment.

Missions

The Religious Life of the Plantation Negroes.

THE plantation negroes are subject to all the rules and regulations of plantation life as in olden times, except that they regard themselves as freemen. Of course on every plantation they can have churches if they desire. There is generally no exception to this rule. These organizations thus formed become the spiritual shelter of all the saints on the place. The spiritual adviser is the most popular man in the vicinity, and in many cases is selected regardless of his character or knowledge of religious matters. Commonly these organizations are therefore effected and controlled by men void of real Christian character or training. Under such leadership the religious condition of these people can be very easily imagined. I might say here that a church thus constituted would hardly consider the propriety of calling an intelligent Christian man to its pastorate; for this would destroy the purpose of the organization, and would, therefore, be very objectionable. When such a thing happens there is great trouble in the camp of the spiritual family. This trouble causes many of the believers to lose sight of the grand purpose for which the church is founded, and there spring up factions and divisions among the saints which always result disastrously to themselves and to the cause of Christ. Invariably new churches are organized which become warring bodies with little or no hope of accomplishing any religious good, except a change is brought about by the infusion of new blood into the religious family. This, however, seldom happens. In cases of this kind church order and discipline are entirely ignored, and, indeed, in many instances are considered hostile to the false principles upon which the church was founded. In order to head off any move by the friends of the truth to purify their church, the "Boss" of the plantation is often called into requisition. His decision, which is usually rendered to suit his individual ends, is always a very important factor in negro plantation church matters, and, like the laws of the Medes and Persians, it changes not.

Now on all of the large cotton and sugar plantations they work under negro drivers and white overseers. On these places during the rolling season, from October to January, they work every day, Sunday not excepted. The Sunday work is compulsory, and to refuse means to get up and get another home. Liquors are kept for the laborers on all large farms. Their divine services are of the usual order, except the sensational telling of dreams and visions, and indulging in moaning and shouting. There are no organized methods of work among them for the instruction of their children religiously, except the little they may give them in the Sunday school. In many instances the religious leaders, as stated above, are the most unfit men in the entire congregation. Their title to leadership comes from the fact that they have a sweet moan, and are favorites among the shouting sisters. The religious life of a people thus situated cannot be at all pleasing to those who have been for so many years toiling to better their condition.

It will be seen from the above that to do real mission work among these people, great patience and discretion must be exercised. This is a problem which requires the serious attention and the profound consideration of the friends of this ignorant and deluded people. I must admit that the masses of these people are almost entirely neglected. While such is not intentional, their peculiar situation makes it so. Some advance steps should at once be taken, and movement put on foot to rescue these people.

REV. H. B. N. BROWN, Alexandria, La.

The New Era in Our Southern Work.

THE plan of coöperation with the white and the colored Baptists of the South is proving highly successful. It marks a new era in the religious progress of the colored Baptists, and a new era in the improved relations between the races. The Home Mission Society, the Home Mission Board of the Southern Baptist Convention, the white Baptist Convention and the colored Convention of each State where the plan has been adopted are the parties to the arrangement. The first year these four organizations bear equally their share of the expense, a larger share being borne the second and third year by the colored Conventions.

The "New Era Institute" is a kind of theological seminary extension course for preachers, deacons, Sunday school superintendents, and, indeed, for all who may attend. From thirty to fifty of these institutes are held yearly in each State, attended by hundreds of ministers and thousands of others. White pastors cordially coöperate, delivering lectures. It is most delightful to behold the very fraternal spirit that prevails between white and colored brethren in this institute work. The testimony from both is that an untold amount of good has already been accomplished in one year of coöperation.

Not a Halt or Hitch. Writing about coöperation in North Carolina, Rev. P. H. Maloy, of the Western District, says: "We have not had a single halt or hitch in my district to the plan of coöperation. A second meeting of the New Era Institute is hailed with joy by our people, and pastors do more to interest their people in the institute than we could really expect. They take untold interest in the lectures and work of the institutes. Many say that the missionaries and white ministers are working hand in hand, regardless of color, creed, or condition, to lift up the down-trodden race at last."

A Dark Picture. The dark picture drawn by a colored man of the religious condition of the colored people on Louisiana plantations, shows the need of united effort by Baptists of the North and of the South, white and colored, to effect any substantial improvement. Our colored brethren in Louisiana beseech us to coöperate with them to remedy these evils, but the Society has not the means for the work. How long shall these masses remain almost untouched by us?

Our Schools

THE group of buildings of Shaw University, at Raleigh, N. C., views of which are presented on our title-page, are in striking contrast with the humble beginnings of thirty-one years ago, when those heroic spirits, Rev. Henry Martyn Tupper and wife, of Massachusetts, in December,

FIRST RESIDENCE OF DR. TUPPER, RALEIGH, N. C.

1865, began their work. Views of their first residence and the first schoolhouse are herewith given. With unswerving fortitude and faith they toiled for about twenty-eight years, until at length Dr. Tupper laid down his life on the spot where by his personal energy most of these buildings were erected. His real monument is not the simple granite block that marks his grave on the campus, but rather these halls of learning, whose fame has extended beyond the sea. President Charles F. Meserve, Dr. Tupper's successor, is steadily developing the work of the institution and commending himself alike to the good-will of the white and the colored people of North Carolina. Shaw University greatly needs means for its better equipment as well as for endowment. It is a good place to invest money for large spiritual returns.

Temperance and Anti-Tobacco.

IN all our schools the use of intoxicating liquors, as well as of tobacco in every form, is strictly prohibited. Each school, therefore, is a temperance institution, sending forth hundreds of temperance reformers among a people to a large extent addicted to the use of intoxicating beverages. In many localities even the ministers drink freely, and not infrequently become intoxicated, without losing their standing among the people.

Then, too, the use of tobacco is almost universal, many women, both white and colored, being habitual "snuff-dippers." It is a common sight in the South to see women with the snuff-stick protruding from the mouth, the fibrous, brushy end in the mouth holding a quantity of snuff, which is held as a sweet morsel to the taste.

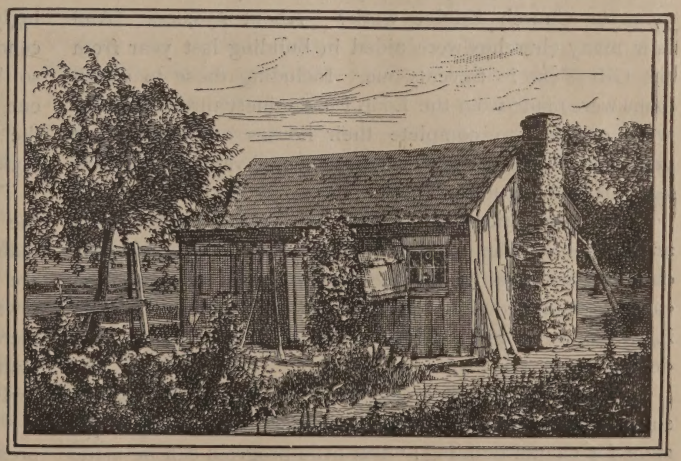
At Spelman Seminary, in a conspicuous place, is a book containing the following pledge, to which a large number of names were subscribed:

> "God helping me, I promise
> Never to buy, drink, sell or give
> Intoxicating liquor while I live.
> From all tobacco I'll abstain,
> And never take God's name in vain."

Leonard Medical School, Shaw University.

I CAN well assure you that I am in the most hearty accord with the most advanced theory of education for the colored people of the South, the receptivity of their minds and their capacity for the duties of the higher professions, and I believe that the medical profession and practice affords the best point from which to observe and judge them. These convictions have induced me to devote no small quota of my time and service to the development of Leonard Medical School of Shaw University of this city. Starting with a faculty of two, Dr. Spafford and myself, it has been increased to eight, all capable and competent instructors. Six of them are regular physicians in full practice in the city. A very small percentage of graduates fail to pass examinations. Graduates when established in practice have been cordially received, their merit and usefulness recognized, and, ethically, they have compared remarkably well with their Anglo-Saxon brethren.

The prodigious zeal and earnest devotion of the late president of Shaw University made the pursuit of the development of the Afro-American intellect a labor of love. To Dr. H. M. Tupper and his faithful wife, who for thirty years labored unceasingly in their behalf, they owe all that they are and may hope to be. It was he who evolved out of nothing Shaw University and the Leonard Medical School, who, surmounting every difficulty and overcoming



FIRST SCHOOLHOUSE, SHAW UNIVERSITY.

every obstacle, erected this monument to the generosity of your Society, and put into the fields these witnesses of his fame. It was sad indeed to see him pass away, but his mantle has fallen upon a worthy successor, and in Dr. Meserve we already discover the continuous evolution of this race of our fellow men, with all the possibilities for good, and the marvelous surprise of its progress.

JAMES MCKEE, M. D., *Dean of Medical Faculty.*

Church Edifice

Chapel Day. Sunday schools are reminded that the last Sunday in March is Chapel Day, when the Home Mission Society asks an offering from every Sunday school for chapel building in the West and elsewhere. An excellent exercise, consisting of readings, recitations, and music, has been prepared, and will be sent to superintendents on application to the Society, or to Dr. Hazlewood, of Boston.

Since Chapel Day was established, our Baptist Sunday schools have assisted in building about fifty chapels, in which every Sunday thousands of children gather for the study of God's Word. Without a home of its own, a Sunday school in many a Western town has a very uncertain existence. Help save the children by building more chapels.

A gift of $350 to $400 will enable a church of forty or fifty members in a Western town to erect a house of worship costing from $1,500 to $2,500. Hence, in contributing to the Church Edifice Gift Fund, you stimulate people to give from four to six times as much as the amount of the grant by the Home Mission Society.

Churches desiring aid must first show that they are worthy of it by doing what they can for themselves; and the rule of the Society is to pay the amount of its grant only when the trustees of any church certify that this will complete the house and leave it free of debt.

How much does the Society need every year for Church Edifice work? About $30,000. And how many churches were aided in building last year from the Gift Fund? Seventy-one. Including those to which loans were made from the Loan Fund, ninety-three churches were enabled to complete their houses of worship last year, and church property at the estimated value of $175,000 was thereby secured.

Only contributions designated for Church Edifice work are so used. The regular missionary offerings from the churches are required for the support of missionaries, and cannot be expended for the erection of chapels. In making wills, as in gifts for this purpose, be particular so to designate it.

A Wandering Church. A pioneer missionary's experiences without a regular meeting-place is a strong argument for chapel building: "But little progress can be made until we get a permanent place for worship. At S—— we meet in a hotel office. At M——, the last time I was there, we worshiped in a livery stable. We have gone from hall to depot and to schoolhouse, a half mile out of town, back to livery stable, etc. At O—— we hold our meetings in a private house."

A Word from India. Good things will bear occasional repetition. Several years ago Dr. Cephas Bennett, of Rangoon, India, who gave the American Baptist Home Mission Society a generous sum for Church Edifice work, wrote as follows:

"The urgent necessity for houses of worship in the rapidly growing West of our dear and beloved country has been for many years a source of solicitude in my mind. The success and growth of our missions to *foreign lands* depends greatly on the success and growth of the Home Missions. In truth, Home Missions underlie all missions. Having full assurance of this in my childhood, the one as well as the other has had a warm place in my affections."

The West.

Hard Times in the West. Never, probably, have some of the older Western States passed through more trying times than now in their missionary work. Churches find it exceedingly difficult to raise their pastors' salaries, while the beneficence of the churches for missionary purposes is diminished, so that, unless the Home Mission Society comes to the rescue, many fields must apparently be given up. But how can the Society do more while its heavy indebtedness rests upon it?

CHAPEL AND SUNDAY SCHOOL IN WYOMING.

This is what Superintendent Rev. N. B. Rairden says of the situation in Iowa: "The reports of the missionaries indicate encouraging progress as far as spiritual results are concerned. The minds of the people seem turned towards God, and I believe we will see this year the largest increase in our membership by conversions and baptism for many years in the past. Reports come to me of very many revivals among other than mission churches.

"I have never seen conditions financially so severe as at present. There are very few places in Iowa where corn can be sold for more than ten cents per bushel, while in Nebraska it ranges from five to nine. All kinds of business seem to be prostrated and no money in circulation. The representatives of other denominations, as well as of other interests in our own denomination, unite in saying that collections are made with greater difficulty at present than at any time in their experience."

The thermometer was 20° below zero when the above picture was taken, and 30° below zero the next day.

Our Girls

PANSIES? . . . . "Here they grew
From blue to deeper blue, in midst of each
A golden dazzle like a glimmering star,
. . . . . .
The very sunshine loved them, and would lie
Here happy, coming early, lingering late,
Because they were so fair."

WE were arranging for a new department heading for "Our Young People." The page for "Our Girls" was to be the first beneath it. We wanted wrought into the design some pretty flower that should always seem to be giving loving messages, — some blossom whose eloquent silence should interpret all our thoughts.

Which should it be, — forget-me-not, rose, lily, or pansy? We put them side by side in a mental prisoner's box, that they might be tried and receive a just verdict. One by one the jury of our fancies let them all go free, save the smiling, nodding pansy with its almost human face. It seemed all ready to prove to us that, —

"Of all the bonny buds that blow
In bright or cloudy weather,
Of all the flowers that come and go
The whole twelve moons together,"

it could and would bring thoughts of the sweetest things. Just then we remembered that very great men often speak and think tenderly of very little things, and that Shakespeare tells us that pansies stand for *thoughts*. Surely, then, we were not very far out of the way to choose them as our flowers of remembrance, as we send them out in our monthly greetings to our young people. And so, dear girls, you are very much in mind as we write for the first time under the pansy heading. You must know that the little petals bear to you the loving touch of the artist fingers of one of Maine's beloved young women, a member of the Sargent Mission Band, one of the first Bands of the State, which, during the month of February, celebrated its twentieth anniversary.

In the weeks that lie between the times we talk together, we do not forget the winsome company whose inner circle we are permitted to enter, and we believe what Mrs. A. D. T. Whitney says of the word *girls*, — "Ever so much of young life, and glow, and companionship, ever so much of dream, and hope, and possible story is in just that little plural of five letters. A company of girls! Heaven only knows what there is *not* represented, and suggested, and foreshadowed there!"

Those Girls Did It.

AN exchange tells us that, in a small village of Pennsylvania, there lives a clergyman's wife of another denomination than our own, whose gentle and unfailing ministrations are devoted to aged parents and an invalid child. She cannot afford to keep a servant, and so has little opportunity to leave her home.

She was told she had been chosen a delegate to an approaching Annual Meeting for Home Missions. The story before us shows what happened. She said she could not go, she could not be spared. But the young girls of the parish declared she must, so like an avalanche they descended on the parsonage. They brought new silk to make the important sleeves for the old silk dress, they renovated her wardrobe generally, and pledged themselves to take turns in the housework during her absence. Then they wrote to the Reception Committee that their minister's wife was coming to the meeting, and to take good care of her.

She was sent to one of the most delightful homes in the place, given the best guest-chamber, taken to ride by her hostess, who devoted herself to giving her a good time. Great was the joy afterwards expressed by the good woman in meeting the officers of the Society of whom she had read, and in hearing all the good things that were said, and a new life came to the Missionary Society at home as the result of her attendance on the general meeting.

Girls! The Annual Meeting of our own Society at Providence, May 5th and 6th, was mentioned in last month's paper. It is none too early to think about it. We wish many of you would plan to go. If you cannot, has not the little incident above a suggestion for you as related to your pastor's wife, or to some dear, good soul who, these many years, has labored hard to keep up the missionary interest in your church? We have always wished that a great many more of our New England churches, especially those in the rural districts, might be represented, than is the case at our Annual Meetings.

Just think about it, and see if it wouldn't be possible for you this year to bring something different to pass. We know girls in many places who would be just the ones to lead off in this movement. Sometimes in thinking we cannot do *great* things for the Master, we neglect to take the cups of cold water waiting close by our hand to His thirsting followers. Will we be watchful and obedient this year?

Our Little Folks

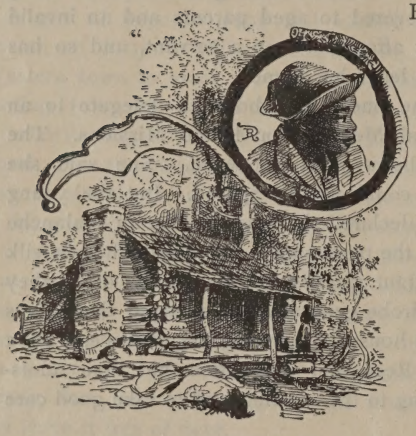
Little Things.

JUST a little dewdrop brightens up the flower
Growing by the wayside or in shady bower;
Just one little songster, singing in the tree,
Makes the place around him ring with melody;
Just a little candle, shining in the dark,
Drives away the shadows with each tiny spark.

So each little effort, though 'tis small and weak,
Will be blessed of Jesus if His aid we seek;
Just one cup of water given in His name,
Just a song of praises, just a little flame,
Shown to those about you in some word or deed,
To the great Light-giver will some other lead.

—*Selected.*

How to be a Missionary.



"OH, mother," said May, one morning, "I wish I could be a missionary, and teach the poor heathen to read the Bible."

"You need not go to heathen lands to do that, May, there are people in this town who cannot read. Suppose you be a home missionary, and teach little Tommy Briar to read and spell, so that he can read the Bible for his mother."

"Do you really think I could?" said May.

"Yes, indeed, if you will be patient and give up a little of your playtime, I am sure you could."

Tommy was a colored boy, as black as a piece of coal, and his mother was Mrs. Wingfield's cook.

May was delighted with this plan, and went at once to tell the cook, who was very glad to have Tom learn to read. "And dar's Mandy, I spec' she'd like to larn, too."

Every day after that were the little teacher and scholars hard at work, in the pleasant library, until Tom learned to read. Then May gave him a Bible of his own.

May was a true missionary; and she told her mother, when the summer was over, and both Tom and Mandy started to attend the public school, that it was the happiest summer she had spent. — *The Child's Gem.*

IN a crowded schoolroom, one very warm afternoon, a visitor was talking to the children. "Can you tell me what peace children do?" he asked. One said, "Love your enemies;" another, "When people strike one cheek, turn the other;" a third, "Overcome evil with good." At length a little girl in the middle of a seat, — she was so crowded that she could not move her elbows, — said, in a plaintive tone, "Peace children don't hunch when others crowd."

A Mission Band Lesson.

QUESTION. About what people do we study this month?

Answer. The Freed People.

Ques. Have they always lived in America?

Ans. No, the first Africans were brought here in 1620. They came on a Dutch man-of-war, and were landed on the James River, Virginia.

Ques. How came they to be called Freed People?

Ans. They received this name a little more than thirty years ago. They had been slaves nearly two hundred and fifty years, and though, in many cases, they were kindly treated because they were such faithful servants, they often had very cruel masters. They were bought and sold on the auction block like cattle. Husbands and wives were separated, and children were taken away perhaps never again to see their fathers and mothers. The Civil War from 1861–1865 was fought between the North and South because the North did not believe the South had any right to keep the negroes in slavery. Before the war came to an end, our noble President, Abraham Lincoln, had signed the emancipation proclamation, and four million negro slaves were set free, hence they are called Freed People.

Ques. How many of these people are there now in America?

Ans. Between seven and eight millions.

Ques. What kind of homes do they have?

Ans. Most of them are like the little cabin on this page. They are scattered all through the country districts of the South, and we saw one much like this picture close by Spelman Seminary. The mother stood on the veranda, as the bell rang, watching her little girl go to the school. The cabins are usually from twelve to sixteen feet square, with only one story. Very few of them have more than one room. The floor of many is just the earth. The doors and windows are simply openings closed by rude shutters. There are no stoves, and the food is cooked in an iron kettle or frying-pan by the old-fashioned fireplace. In the evenings the blaze of the pine logs makes all the light that is needed, for if people cannot read they do not need lamps. We should not want to stay long in these cabins when all we can see, to make us and their large families comfortable, is a bed, a table, some rough chairs or stools, and a few coarse dishes and knives.

Ques. What is being done to show the Freed People a better way of living?

Ans. Christian white people have sent missionaries into their homes, and have established schools among them, into which they are gathering the boys and girls, the young men and women, from these cabins. They do not stay long at school without trying to make their homes more pleasant.

Ques. Do the parents try to help themselves, and do they appreciate what is being done for their children?

Ans. Yes, being naturally very religious, they have built meeting-houses, and have in many cases shown a great desire to educate their families, but being very poor they cannot do so without aid.

Ques. Are the pupils grateful for the help they receive?

Ans. We could give a great many proofs that they are. A black mother, whose little girl's name is Florida Almena Jackson, told the teacher of a mission school, "Dat chile done broke her heart wid cryin' eb'ry time de croup kep' her home." The young men and women grow up to be very useful Christians, and become teachers of their race, and some of the colored girls have gone to Africa to tell their people about Jesus.

Ques. How many schools has our Woman's Society for the Freed People?

Ans. Fourteen.

NOTE. If our young people will send to Mrs. James McWhinnie, 510 Tremont Temple, Boston, she will, for a small sum of money, send them leaflets which will be very helpful in the study of this lesson.

Marjorie Deane.

"NOW, please stop, Robert; I don't know what you mean by saint, and I'm *not* tied to anybody's apron-strings, but I love Miss Allen, and I'm going to the Mission Band."

There was a bit of a quiver in Marjorie's voice, for she didn't like to have her companions make fun of her any more than *you* do, little boy or girl. She had been having a fine time that afternoon in early March, with the merry group of her schoolmates, on the pond near her home.

The weeks had seemed very long this winter before the fathers and mothers of the village would allow their children to venture on the ice, and, when they became willing, a sudden flurry of snow would often spoil all their holiday pleasure. On this particular Saturday afternoon the ice was smooth as glass. The keen wind and brisk exercise were responsible for many rosy cheeks and tossing curls, while flying feet and rippling laughter helped to make a picture very pretty to see, and a sound very sweet to hear.

Nothing had occurred to mar all the good time until the striking of the clock in the church tower told Marjorie there was but a half-hour between that and the time when the Mission Band, of which she is a member, would gather in Miss Allen's cozy parlor. Sitting down to unfasten her shiny Christmas skates with a kind of stifled sigh, and an "Oh, my, seems to me it gets late real quick!" there was a general outcry to know what she was doing, for Marjorie was a great favorite, and nearly everybody, young and old, was glad to see her coming among them, and sorry to have her go away.

"Where are you going, Marjorie Deane?" and "It's real mean for you to leave us now," and kindred remarks came thick and fast. To be sure there were some that didn't say anything, but they showed no signs of going with her, and that was the hardest part of it all, for they were just as much Band members as she, and they didn't want to wait and skate a little longer any more than *she* did. Despite it all, the faithful child tugged nervously at the straps and buckles, and it was only when Robert Stanley, one of the older lads, spoke thoughtlessly in a taunting manner that Marjorie made the reply which commenced this little story. She didn't say any more, but hurried away as fast as she could. She is almost home now, and, as she thinks how mamma will say, as she kisses her good-by: "I am glad my little girl didn't forget the meeting;" and how Miss Allen's face will wear a very sweet smile, as she shows the children how they can help tell the story of Jesus's love to the ignorant little ones in the Southern cabins, and out in the Indian tepees, and up in Alaska, and away down in Mexico, every shadow goes out of her bright young face, and she is glad she did what she thought was right.

ON THE WAY.

Dear little Marjorie Deane! You cannot tell how much good you will do in this world, or how many stars will one day be in your crown of rejoicing, if you are always as true to principle as you have been to-day. By and by you will be a young woman, and your word and look and action will have a great deal of influence, for we are afraid you will find that ever so many young ladies, while they profess to love Christ, would rather spend their time in pleasure or idleness than in His service. And, strange as it may seem to you, there are many grown women who have excuses, that cannot amount to very much in God's sight, to keep them from doing great things for Him. Perhaps even *now* your example will do them good, and, when you are as old as they, you will be a real helper in every noble work, and they may want to have the same kind of joy that comes to you, as you try to do the Master's errands.

A. S. H.

IT now comes about that the Alaskan calf, "Cæsar," of whom we wrote last month, is the means of bringing to us, from the Raynham, Mass., Baptist church, a letter written by a good friend of the young folks. We hope it is only the first of many messages that will brighten up our department.

"Reading of the calf Cæsar in the February number of THE ECHOES reminded me of a scene I once witnessed near the coast of Alaska. The second mate of the ship *Nassau*, on which I was a 'foremast hand,' had a black kitten. One day, when we were near enough to the shore, the natives came off to us in large numbers, bringing ivory and furs to trade for tobacco, powder, rum, or anything else we had that might strike their fancy. One of them got a glimpse of that kitten, and such a pow-wow as there was for a time is simply indescribable. They would not take no for an answer when they asked for that cat, and, finally, gave the mate furs for it, which he sold at the Sandwich Islands the next fall for fifty dollars. LEACH CLARK."

THE AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts from New England for January, 1897.

Maine	$ 47.54	Connecticut	$ 749.59
New Hampshire	174.51		
Vermont	216.45	Total from New England for January	$ 4,370.17
Massachusetts	2,715.93	Total from all sources for January	22,851.36
Rhode Island	466.15		

Contributions from individuals, churches, etc., in New England, for the American Baptist Home Mission Society, should be sent to Rev. F. T. Hazlewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts for January, 1897.

For the General Work.

MAINE, $175.20. Hodgdon, for Mexico, $0.15; Waterville, S. S., for Mexico, $2.50; Waterville, for Mexico, $1.00; Waterville, Coburn Clas. Inst., for Mexico, $0.25; Bar Harbor, Mrs. A. F. Jordan's S. S. Class, $3.00; Houlton, S. S., $15.00; Tenants Harbor, $1.50; Morrell, $1.00; Harrison, Murray Mis. Band, $1.75; Cambridge, $3.00; Hartland, $2.26; China, F. L., $2.46; Oakland, $14.55; Forest City, $1.00; So. Levant, $1.31; Levant, $1.88; Hermon, Dea. W. B. Cushman, $2.00; East Corinth, $0.73; East Corinth, Mrs. S. F. Hutchins, $2.00; Upper Penobscot, Local Union of C. E., $2.53; Lincoln Centre, $1.00; Enfield, $1.76. **For Work among the French in New England.** Waldoboro, 1st, $2.10; Monson, $2.21; Greene, Mrs. Florilla Elms, $1.50; Turner, $1.52; Brunswick, $2.15; Freeport, $5.00; Auburn, $2.60; Bath, $7.80; Yarmouth, $5.30; Shapleigh, $1.20; Limerick, $1.00; Westbrook, $4.15; Springvale, $6.50; Rockport, $2.00; Thomaston, $7.00; Islesboro, $2.65; So. Paris, $8.53; Paris, 1st, $1.75; Buckfield, $3.28; Harrison, $1.00; Mechanics Falls, $0.15; **Hebron, $7.00**; Rumford Falls, $3.00; East Sumner, $1.00; Kennebunkport, $10.60; So. Berwick, $5.00; Biddeford, $4.50; Kennebunk, $6.08; Cape Neddick, $1.20; Bethel, $1.30; So. Waterboro, $3.50.

NEW HAMPSHIRE, $86.69. Somersworth, $14.25; Greenville, S. M. Sanders, Xmas offering to the Lord, $5.00; Portsmouth, Middle St., $44.66; West Wilton, S. S., $2.00; Antrim, $10.78; Nashua, 1st, $10.00.

VERMONT, $19.10. East Hardwick, S. S., $5.00; Andover, $1.50; Andover, S. S., $0.50; Ludlow, $12.10.

MASSACHUSETTS, $1,262.28. Palmer, 2d, $5.00; Newton, Mrs. F. B. Joy, $3.65; Carver, $3.50; Roxbury, Elm Hill, $5.00; Haverhill, Mrs. I. F. Bosworth, $5.00; Newton Centre, $50.24; N. Scituate, $6.00; Brockton, 1st, Stewart Society, $2.63; Charlestown, 1st, Judson Society for Modestine Kelsey at Spelman (Mrs. J. T. Reed, $25.00), $40.00; Boston, Tremont Temple, $14.60; Wakefield, Primary and Junior S. S. Departments, $3.00; Whitman, Mrs. Elizabeth Gurney, $50.00; Haverhill, 1st, $55.00; Somerville, B. Y. P. U., toward Mrs. Dawes's Salary, $1.00; Springfield, Carew St., $15.00; Somerville, 1st, from Mrs. Ross's S. S. class, $30.00; Tewksbury, $51.35; Cambridge, Mrs. J. G. Gooch, $10.00; Boston, Warren Ave., Y. L. Soc., $5.00; Brookline (Mrs. M. B. Adams, $55.00), $75.00; West Newton, Union, $2.54; West Dedham, $2.00; Foxboro, Mrs. L. S. Thayer's S. S. class, $5.00; Westminster, $1.25; Amherst, $10.00; Wakefield, $50.00; Orange, $5.91; Westfield, Central, $5.15; Boston, Dudley St., $17.96; Boston, Estate of Abigail C. Parker, $100.00; Lynn, Washington St., $14.83; Newton Centre, $61.64; Gloucester, 1st, Woman's Auxiliary, $25.00; Fall River, 2d, $52.81; Taunton, Winthrop St. (Inter. Dept. birthday offering, $4.00), $20.00; Merrick, $10.00; Charlestown, Judson Society (Mrs. C. F. Byam, $25.00; Mrs. Sarah E. Nason, $25.00; Mrs. John Bryant, $5.00; Mrs. Edmands, $25.00; Mrs. Hart, $2.00), $113.25; Holliston, The Gleaners, $10.00; Worcester ($15.00 In Memoriam, Mrs. S. A. Arnold), $20.00; Bernardston, Mrs. Mary E. Green, $2.50; Lynn, Washington St., $18.20; East Boston, Central Sq., $13.00; Southbridge, $33.50; Malden, 1st, Kindergarten Dept. Birthday Offering, $5.00; Somerville, Winter Hill, Band, $5.50; Watertown, Miss A. M. J. Coolidge, $25.00; Worcester, Y. L. Circle, $25.00; North Adams, 1st, $50.00; Lowell, Branch St., for Spelman, $25.00; Newton Centre, $12.00; Foxboro, Mrs. Thayer's S. S. class, $2.00; Boston, Tremont Temple, by Mrs. T. C. and Miss M. S. Evans, $10.00; Worcester, 1st, Y. L. Soc., for Emma B. Delaney, at Spelman, $15.00; Melrose, 1st, $23.25; Clinton, Kindergarten, $0.52; Amesbury, $25.00; Malden, 1st, Y. P. S. C. E., Jan. and Feb. offering for Maggie Rattray, $5.00; Granville, B. Y. P. U., $3.00; Medfield, $5.50. In the Dec. ECHOES Cambridge, $10.00, should have read Cambridge, Broadway, $10.00.

RHODE ISLAND, $140.34. Central Falls, Broad St., toward salary of Spelman Teachers, $5.00; Warren, S. S., Beneficiary at Mather School, $11.00; Providence, Fourth St., $44.74; Providence, Friendship St., $16.50; Providence, South, $6.00; Oak Lawn, $24.10; Point Judith, $13.00; Quidnessett, N. Kingston, $20.00.

CONNECTICUT, $242.51. Stonington, 1st, $48.00; Rockville, $7.00; Jewett City, $33.15; Meriden, 1st, 22.50; Voluntown, Band, $3.00; Voluntown, $3.00; Deep River, Beneficiary at Mather School, $11.50; Hartford, Asylum Ave. Band, Beneficiary at Spelman, $15.00; Robertsville, Nellie A. Bass, $1.00; Robertsville, Clara M. Norton, $1.00; Putnam, $6.00; N. Lyme, Band, $10.00; Hartford, 1st, $32.00; Hartford, South, $12.00; New London, 1st, F. L., $7.61; New London Y. P. Union, $6.25; Hartford, 1st, Girls' Band, for salaries of Misses Potter and Owen, $15.00; Waterbury, 1st, J. C. E., for Mexico, $6.00; Noank, $2.50.

MISCELLANEOUS, $733.66. Montana, Butte, Chinese Mission, $15.00; N. Y., Granville, $5.18; Ill., Marengo, S. S., for Mr. and Mrs. Rishel, $20.00; Ga., Atlanta, A friend, for Mrs. De Lamotta's salary, $25.00; Literature, $13.42; Contributions for Spelman, $167.26; Slater Fund, for Spelman, $487.50.

Total Receipts, $2,659.48.

Life Members.

Maine.—So. Litchfield, Aura Hains.
N. H.—East Jaffrey, Martha C. Brown, Mrs. Alice L. Goodwin.
Vt.—Vergennes, Mrs. G. W. Kendall.
Mass.—Amesbury, Mrs. Sarah A. Wildes; Charlestown, Mary Jane Clark, Miss Rose Edmands; Southbridge, Mrs. Mary E. Wells; Duxbury, Mrs. Mattie Hoyt; Tewksbury, Mrs. Frank A. Fitzgerald, Mrs. Samuel H. Boutwell.
Ga.—Atlanta, Mrs. Katheryn C. McLeod.

For the Alaskan Orphanage.

MAINE, $44.35. Hodgdon, S. S. Class, $0.50; Roque Bluff, S. S., $1.00; Tenants Harbor, S. S., $2.00; Harrison, Murray, Mission Band, $3.00; Waterville, S. S., $25.00; Saco, Mite-box opening, $5.25; Bar Harbor, Mrs. T. F. White's S. S. Class, $3.00; Oldtown, Church and S. S., $4.60.

NEW HAMPSHIRE, $42.20. Greenville, S. S., $5.00; Antrim, S. S., $15.00; Amherst, S. S., $3.80; New Boston, S. S., $10.00; Rumney, S. S., $3.40; Grasmere, S. S., $5.00.

VERMONT, $4.50. Newport, Primary Class, $2.50.

MASSACHUSETTS, $155.59. Wakefield, Primary and Junior Departments, $2.50; Foxboro, 1st, S. S., $3.79; Cambridgeport, S. S., $25.52; Cambridge, Inman Square, S. S., $7.08; Stoneham, Mission Band of S. S., $2.00; Swampscott, Mission S. S., $5.00; Cambridge, Broadway, Primary Department, $3.50; Ayer, 1st, S. S., $5.00; Springfield, State St., S. S., $10.00; Bernardston, Mrs. Mary E. Green, $2.50; Southbridge, $10.00; Newton Centre, Bible School, $42.06; Amherst, Infant Class, $0.30; Northampton, S. S., $6.25; Granville, B. Y. P. U., $3.00; Granville, Mrs. M. E. Seymour's S. S. Class, $1.50; Salem, Bible School, $16.53; Salem, B. Y. P. U., $9.06; Pondville, S. S., $2.00.

RHODE ISLAND, $27.77. Central Falls, Broad St., S. S., $15.00; Allenton, S. S., $2.77; Providence, 1st, $10.00.

CONNECTICUT, $32.00. Sterling, S. S., $4.00; Winsted, M. N. Griswold, $5.00; Easton, S. S., $1.50; So. Windsor, S. S., $4.00; Deep River, S. S., $10.00; Noank, $2.50; New London, S. S., $5.00.

MISCELLANEOUS, $41.72. N. Y., Granville, $5.00; Calendars, $36.72.

Total for Alaska, $348.13.

GERTRUDE L. DAVIS, *Treasurer.*

Supplies Sent to Schools and Missionaries.

To Allendale, S. C., from Circle at West Boylston, Mass., 1 bbl., value, $21.36; Miss L. Kinsman, from Band at Watertown, Mass., 1 bbl., value, $36.00; Miss Sarah E. Owen, from Circle at Shelburne Falls, Mass., 1 bbl., value, $35.00; from Circle, State St., Springfield, Mass., 2 bbls., value, $50.00.

To Anadarko, I. T., from Circle at W. Somerville, Mass., 1 bbl., value, $48.16.

To Atlanta, Ga., Spelman Seminary, from Circle, 1st, Lowell, Mass., 1 bbl., value, $57.00; from Circle, Sedgwick, Me., 1 bbl., value, $15.00.

To Beaufort, S. C., Mather School, from Judson Society, Charlestown, Mass., 1 bbl., value, $31.00; from Circle, Tewksbury, Mass., 1 bbl.

To Berwyn, I. T., Mrs. M. A. Dawes, from Circle, Kennebunk Village, 1 bbl., value, $30.00; from Circle, Watertown, Mass., 1 bbl., value, $45.00; from Y. L. Circles of Immanuel and Central, Newton, Mass., 1 bbl., value, $15.00.

To Indian Territory, Rev. J. S. Murrow, from Circle, 1st, Springfield, Mass., 1 bbl., value, $30.00.

To Jackson, Miss., Mrs. L. G. Barrett, from Circle, Beth-Eden, W. Fitchburg, Mass., 1 bbl., value, $20.00; Jackson College, from Circle, Easton, Conn., 1 bbl.; from Circle, Washington, St., Lynn, Mass., 2 bbls., value, $50.00; from Circle, Watertown, Mass., 1 bbl., value, $50.00; from Circle, Winchester, Mass., 1 bbl., value, $52.49.

To Little Rock, Ark., Arkansas College, from Circle, Cambridge, Mass., 1 bbl., value, $21.28.

To Milton, N. C., Rev. F. S. Eppes, from Circle, Keene, N. H., 1 bbl., value, $13.80; Rev. Isaac Napier, from Circle, Watertown, Mass., Xmas box, value, $55.00.

To N. Dakota, Rev. T. F. Hoy, from Circle, 1st, Springfield, Mass., 1 bbl., value, $20.00.

To N. Y. Morning Star Mission, from Circle, Portsmouth, N. H., 1 bbl.

To Oklahoma Ter., Wichita Mission School, from Circle, Immanuel, Newton, Mass., 1 bbl., value, $30.00.

To Peachland, N. C., Miss Elsie Waugh, from Circle, Keene, N. H., 1 bbl., value, $35.00.

To Raleigh, N. C., Shaw University, Miss L. Gibbs, from K. D., Providence Union, R. I., 1 bbl., value, $28.00.

To St. Paul, Minn., Rev. C. C. Markhane, from Circle, Meriden, Conn., 1 bbl., value, $50.00.

To Tahlequah, I. T., Daniel Rogers, from Sargent Mis. Band, Augusta, Me., 1 bbl., value, $25.00.

To Velarde, N. M., from children of Agassiz School, Old Cambridge, Mass., 1 pkg.; from Circle, Old Cambridge, Mass., 1 bbl., value, $35.80; Mrs. Rishel, from K. D., Oneida, N. Y., 1 bbl., value, $25.80.

To Washington, D. C., Wayland Sem., from Circle, Brookline, Mass., 1 bbl., value, $25.00; from Circle, West Somerville, Mass., 1 bbl., value, $36.00.

To Winton, N. C., Waters Inst., from Band, Elm Hill, Roxbury, Mass., 1 bbl., value, $24.00; from F. L., Westfield, Mass., 1 bbl., value, $31.50; from Circle, Vergennes, Vt., 1 bbl., value, $37.50; Rev. C. S. Brown, from Circle, Haverhill, Mass., 1 bbl., value, $20.00.

Topics, 1897.

1. General Work.
2. Alaska.
3. The Freed People.
4. Our Foreign Population.
5. Mormons.
6. Review of Two Societies.
7. Mexico.
8. Work at Home; Pioneer Work of West.
9. Indians.
10. Chinese.
11. Treasuries.
12. Schools and Teachers.

Contributions for the Woman's American Baptist Home Mission Society should be sent to Miss Gertrude L. Davis, 510 Tremont Temple, Boston, Mass.

974

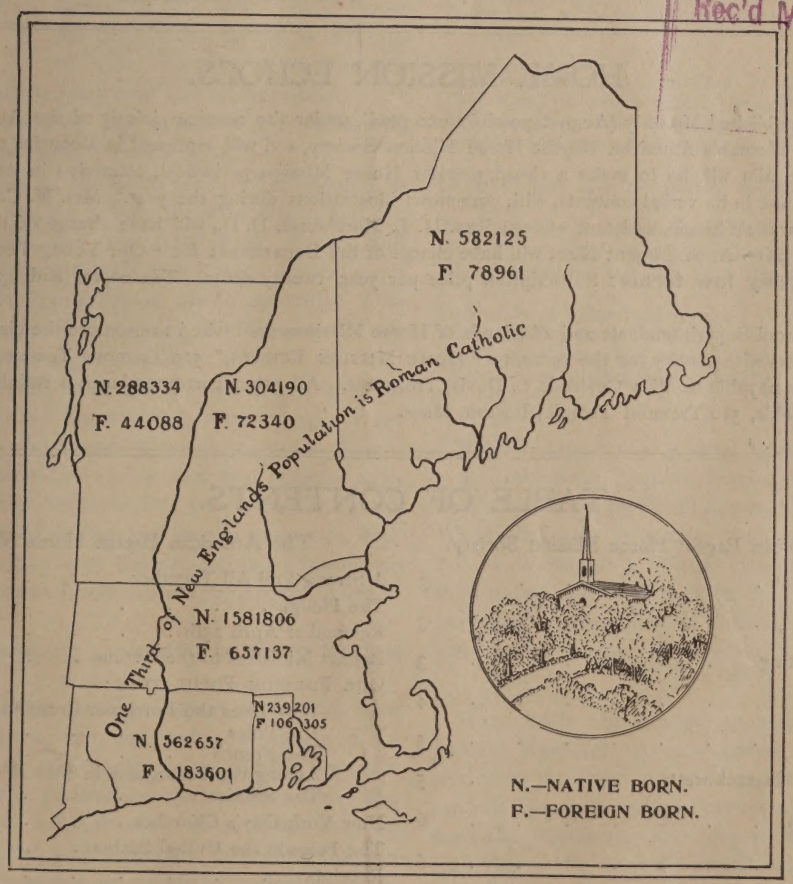
Home Mission Echoes

Public Library Copley Sq.

"The country for which I lifted up mine hand to give it to your fathers."

Vol. I. APRIL, 1897. No. 4.

B. P. L.
Rec'd MAR 30 1897
A.M.



510 Tremont Temple
Boston

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

510 Tremont Temple, Boston, Mass.

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All other correspondence relating to the Society should be sent to the Corresponding Secretary, Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

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HOME MISSION ECHOES.

This paper will be published Monthly (August possibly excepted), under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

TABLE OF CONTENTS.

The Woman's American Baptist Home Mission Society.

Words from our President 3
Wanted — Women 3
Nineteenth Annual Meeting 3
Facts 4
Foreign Population 5
World-wide Missions in Massachusetts 5
Slavery in San Francisco 6
Morning Star Mission 6
Butte, Montana 6
Immigration 7
Receipts 16
Topics 16

The American Baptist Home Mission Society.

A Strong Pull All Together 8
The Pledge 8
Remember April 25th 9
Baptist Ministers to the Rescue 9
OUR FOREIGN POPULATION:
Why Does the Foreigner Come to America? . . 9
The Poles 9
The French 9
Among the Portuguese in New Bedford . . . 11
The Swedes 11
New York City's Churches 11
The Poles in the United States 12
Receipts 16

Our Young People.

A Cheery Word 13
She Was a Stranger 14
Our Question Box 14
Mission Band Lesson No. II. 14

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." —*Tennyson.*

Vol. I. APRIL, 1897. No. 4.

The Woman's American Baptist Home Mission Society.

"AMERICA is but another name for opportunity." In this brief sentence, Ralph Waldo Emerson summed up the history of our past and looked forward to our future. Each year proves anew the truth of the saying, as it brings to view fresh opportunities for personal and national development and advancement.

To-day, our nation stands face to face with a world-wide opportunity, which presents a double aspect.

First. The nations of the earth are now represented in our population. They have come from the North and the South, from the East and from the West. China and Japan are here. Spain and Italy and Russia, Armenia and Greece, all, and more than all these, are in our midst. One home missionary society is preaching the Gospel through its missionaries in thirty-eight languages.

Second. At the same time that the world has come to us, we as a nation have become the foremost agency for evangelizing the uttermost parts of the earth. Great Britain and the United States are to-day the two nations upon which rests the chief responsibility for evangelizing the world. But the United States has greater resources, both in men and means, than Great Britain, and must assume an ever increasing measure of responsibility in regard to world-wide missions.

But how shall the second opportunity be met, if the first is not fully met?

Are we not responsible for the souls of those who have sought a home with us, first, for their own sake as individuals; secondly, for our country's sake, for the preservation of her Christian institutions and civilization; and finally, for the world's sake, that we as a nation may be so thoroughly permeated with a living Christianity that we may be increasingly a source of supply to perishing multitudes abroad?

Let us recognize the breadth of our opportunity, and let us labor with intense conviction and earnestness, while we say,

"Christ for the world we sing,
The world to Christ we bring,
With loving zeal."

ALICE B. COLEMAN.

Wanted — Women.

GOOD women are God's sentinels; in the darkest of earth's night,
They hold with stout hearts, silently, life's outpost toward the light;
And at God Almighty's roll-call, 'mong the hosts that answer "Here!"
The voices of good women will sound strong and sweet and clear.

Good women are brave soldiers; in the thickest of the fight
They stand with stout hearts, patiently, embattled for the right;
And, though no blare of trumpet or roll of drum is heard,
Good women, the world over, are the army of the Lord.

Good women save the nation, though they bear not sword or gun,
Their panoply is righteousness, their will with God's is one;
Each in her single person revealing God on earth,
Knowing that so, and only so, is any life of worth.

Don't talk of women's weakness! I tell you that this hour
The weight of this world's future depends upon their power;
And down the track of ages, as Time's flood-tides are told,
The level of their height is marked by the place that women hold.

—*Missionary Links.*

THE nineteenth Annual Meeting of the Woman's American Baptist Home Mission Society will be held in the Cranston Street Baptist Church, Providence, R. I., Wednesday and Thursday, May 5th and 6th, beginning at 2 P. M. Wednesday. Those wishing entertainment will send their names and address, with the time of their arrival and the days entertainment is desired, to Miss Maria Weeden, 596 Branch Avenue, Providence, R. I.

M. C. REYNOLDS, *Cor. Sec.*

WILL each church send an accredited delegate to the Annual Meeting? A very cordial invitation has been extended by the Providence ladies. Cannot each Association send its Director, and pay her expenses? These Directors need the inspiration and help which will come from this gathering. We want the attendance of the young ladies.

THE Missionary Union and the Home Mission Society have united their efforts to extinguish the debts. Let us remember that these are *our* Societies, and let each one lend a hand to accomplish this end.

OWING to the large amount of material upon our foreign populations, we are unable to give items in this paper from our monthly letters from the schools.

Facts.

A LETTER from Rev. J. N. Williams, of Providence, superintendent of French missions in New England, gives us the cheering news that he hopes soon to send the name of a Bible woman who will labor among the French Canadians in New England. We hope with the beginning of the fiscal year such an one can be found.

A RUSSIAN college has just been dedicated at Minneapolis, Minn., by Bishop Nicholas. This prelate belongs to the Greek Church, and his bishopric includes our Northwest, with Alaska.

THE first German immigrants came to our country in 1663, and settled in Germantown, Penn. There are now 10,000,000 Germans in the United States, about two-thirds of them being Roman Catholics and Lutherans. We have about 20,000 members of German Baptist churches in the United States.

THE Swedes are among the best and most helpful immigrants. They number in this country 1,200,000, or one-fourth as many as are left in Sweden. Most of them are Lutherans. We have in America to-day 18,000 Swedish Baptists.

THE number of Italians has been increasing rapidly of late, coming to this country at the rate of 40,000 a year. Although living for centuries under the shadow of the Vatican, they are ignorant and degraded.

BUFFALO, N. Y., has been honored as being the place where the first Italian Baptist church in America has been formed. Successful missions are carried on in New York City, Stamford and New Haven, Conn., and Providence, R. I.

EIGHT hundred Italians are now working in the thriving city of Barre, Vt., drawn there by the granite works. They are industrious, and if they quarrel, it is among themselves. The Sabbath is a holiday, and very few attend Roman Catholic churches. Nothing is being done for them by Christians, as the latter are not able financially to do more than support their own churches.

CORRESPONDENCE with fifty New England cities shows:

1. That from one-half to seven-eighths of French children are in parochial schools.

2. The teaching is almost wholly in the French language, some of the children not being able to read English.

3. The teachers are almost all French Catholics, and utterly unfit to prepare children to become American citizens.

SOME one tells us that our cities are Christian cities to-day. Very well. Take Christian New York City. Next Sunday morning go down there; pack every church, Protestant, Roman Catholic, Hebrew synagogue, Salvation Army hall, every place where divine worship is held, just as full as you can seat them. Then how many people do you think you have in that city who could not get into church or other divine service? *Nine hundred and sixty-eight thousand!*

ABOUT a year ago a gentleman stood at a railway station of a village in western Massachusetts. One of the officials of the town pointed out to him a house of five rooms not far from the station, and said: "In those rooms live a man and wife, with three children, and nineteen boarders, all Poles." Could such a family know much about morality, to say nothing of religion?

OUR readers will remember the offer made in January ECHOES of a prize to be given for the best article, upon the French in New England and Alaska, by our young ladies. The essays are coming in and are now in the hands of the committee. We sincerely hope a number more will be sent us before May 1st. Material for these subjects can be obtained at 510 Tremont Temple.

French Canadian College. Woonsocket, R. I., Feb. 24. — Leading French Canadians of Woonsocket, and other sections of Southern New England, have started a movement to start a French Canadian college. Reports from Worcester, Putnam, Conn., Long Meadow, Mass., Danielson, Conn., and other places, say that such an institution would be liberally patronized if a sufficient amount of money can be raised to build it. French Canadians that are well-to-do now send their children to Canada to be educated, after they get through the public and parochial schools.

Father Vigeant, of Putnam, offered a lot of land to any French Canadian college that would establish a branch in that city, but it was never accepted. It has been suggested that some place near Boston would be the most advantageous place for a college, as it would be centrally located, and the Boston libraries would be easy of access. — *Boston Journal.*

Mennonites from Russia. In April, twenty-five Mennonites, bound for the South Dakota colony, will be landed in Minneapolis by a Soo train, after one of the longest journeys on record. They are now living in Tashkend, an ancient Persian town captured in 1862 by the Russians. They are a quiet German sect, and after 150 years' residence in Russia have not lost their individuality. Frugal in habits, they have amassed small fortunes, most of them, and are anxious to sell their farms in Russia and move to a freer country. The colony now settled in Minnesota, Iowa, the Dakotas, and Manitoba are but the advance guard of the fifty thousand who will probably be found in this country within the next ten years.

The twenty-five from Tashkend will ride overland across the steppes by a wagon route to Odessa, Russia's great port on the Baltic, thence by rail across Russia to Libau, on the Baltic, where an agent will put them aboard a Wilson line steamer to Liverpool. There they will leave by the Royal Mail Allen line for Quebec, and by the Canadian Pacific and the Soo to Minneapolis, where they will be met by waiting friends from the colony. — *St. Paul Pioneer Press.*

Foreign Population.

THE dream of almost a lifetime is about to be fulfilled in the coöperation of our home societies in work for the strangers within our gates. The Home Mission Society and the State Convention have long worked together — now comes the Woman's Society. All hail! Welcome and work are yours. The 1895 census of Massachusetts shows a little over thirty per cent. of our population born outside of the United States. At least another ten per cent. are children of foreign parents. About the same proportion will hold throughout New England. As to nationality, the French Canadians come first, with probably 400,000; next the Irish; then English and the Provinces, followed by Scandinavians, Germans, Portuguese, Italians, Finns, Chinese, Armenians, Greeks, Syrians, Russians. These come with their families and to remain, except the Chinese and Armenians. The Irish are not coming in large numbers now. They are a bright race, and furnish our saloon keepers and a large part of the drinkers. They take to politics as a duck to water, and in a short time many of them are in office. Many of the contractors and builders in our cities are Irish, and such men are rapidly accumulating property. The French are found chiefly in the mill towns. They are industrious and frugal, have large families, are seldom drunkards, but moderate drinkers, care little for politics, and rapidly accumulate property. The English and Province people are hardly to be classed as foreigners. Industrious, sober, prolific, and intensely American, they are the new New Englanders; the more of them who come the better. The Portuguese and Finns are principally in shipping towns and follow the sea. Italians come in droves, and are doing the work which the Irish did fifty years ago. They dig our ditches, grind organs, sell fruit, and live in crowded, dirty, back streets of large cities. They bring their families, and patronize the low saloons. The Scandinavians are our best foreigners, and contribute little to jails or poorhouses. They take to the building trades, and care little for politics. Armenians do not bring their families, because the Turks will not permit the women to emigrate. They are peaceable and industrious, but most of them would return home if they could have liberty. There are few Germans in New England. Religiously, the Irish, French, Italians and Portuguese are solidly Roman Catholics. The others have some form of Protestantism. The Irish are hardest to reach. They resent anything like an Irish mission. Work in families and on individuals is about all that can be done. The common school and American atmosphere are potent forces against the priests. We are doing more for the French than for any other. They are approachable; thousands have been converted. We have about twenty missionaries, nearly all converted Catholics, and a great work is being done. Here is a field for Bible women. There is a school for French preachers at Newton Theological Seminary. The Swede work is very prosperous. We have missions among Portuguese and Finns. Individual churches are working for the Chinese and Armenians and Greeks. The great need is an Italian mission in Boston. To Americanize and evangelize these masses of foreigners is no small part of the mission of New England Baptists.

ALEXANDER BLACKBURN.

Cambridge, March 8, 1897.

World-wide Missions in Massachusetts.

THROUGH the kindness of Mr. W. W. Main, secretary of the Massachusetts Baptist Sunday School Association, we are able to give our readers the following account of the opening of a Syrian Sunday school in Worcester, Mass., March 14, 1897. The attention of the association was called to a class of people who had come from the land of our Lord, even Damascus, Mount Lebanon, and other places in that immediate vicinity. They desired some one to come among them and organize a Baptist Sunday school, in order that they might study the Word of our Lord. Mr. Main visited about fifteen families, and from these he learned (in their quaint way of expressing it) that there are 243 souls in the city from Syria. He was received in Oriental fashion, and given a royal welcome. Some of the older people have come to have a saving knowledge of Christ. One woman said that in her home were six children. In far-away Syria a missionary had told her about the Christ. When she came to this Christian land she hoped she would learn much about Him. "I have been here six years, and no one has visited my home to tell me about the Christ." Another woman said: "It seems as if God had sent us to this country from the land of the Christ, that we might learn here about Him." Among the number was one Christian man, who found Christ two years ago and had been buried in baptism. This man was born at the foot of Mount Lebanon. He can read English, and is endeavoring to teach his people.

A personal invitation was sent to a number of families, and about twenty responded, and a Baptist Sunday school was organized, with Shireky Abukalil as superintendent, upon March 7th. This gathering was held during the hour usually devoted to the French Sunday school. The French school courteously gave way to the Syrians, and, after thirty minutes had been devoted to the Syrians, with a short address by the interpreter in his own language, Rev. Arthur St. James, pastor of the French mission, spoke to the people in French. Is it any wonder that Mr. Main told these facts with wet eyes and a faltering voice? The old Bay State, yea, all New England, needs and must have more money for such work as this, if we would hold the land of our forefathers for Christ. Well may we say in the words of Prof. J. H. Goodell: "To-day God has planted every church in the midst of heathenism. The throbbing pulse of the unsaved world is to be felt in every sanctuary. Every ear, unless it be purposely stopped, can detect the fever jump of our smitten brethren the world over. There are no foreign missions. Distance is no longer. Every point of our world is home missions. Nothing is far off; nothing is separated from my own personal interest and privilege. Africa is your home and my home; Asia and the Isles of the sea, and every spot on the footstool, is our personal abode."

Slavery in San Francisco.

THE murder of the Chinaman, Long Ching, which lately occurred in San Francisco, removed from California one of the most cunning, most dangerous and debased of its inhabitants; and from America one who came to its shores a little child, and who grew up to drag the flag of his adopted country in blood and shame, since he not alone owned, but carried on a traffic in human beings, connived with federal officials in his illegal barter, bought up juries, and instigated murders and suicides. He was known throughout the State as "Little Pete," and in all the larger cities of the country his name is familiar among men, since not long ago he came into prominence through his connection with "Boss" Buckley and other base politicians of San Francisco in the political scandals of the day.

As usual in Chinatown murders, the assassins have not yet been ascertained, and probably never will be; nor is the motive for the killing really known. And while the pagan pageantry attendant upon his funeral was being carried on, with all the customary wailing of hired mourners and discordant notes of tomtoms and reeds, the deeds that outlived him were widely discussed in all their blackness. But as soon as the funeral was over, the comment ceased, and now no more is said of the troubles he fomented, or of the slaves he brought into bondage on American soil, and who have outlived him. And these slaves, some of them little more than children, are to-day barred up in dark, dungeon-like quarters in Christian San Francisco, half starved, half clothed, and, more than all, abused in the fullest sense of the word. For years the traffic in young Chinese girls has been going on in California, white men combining with the highbinders in carrying on this infamous business, and helping to land the innocent victims. Subterfuges are used in the procuring of the girls in China and in landing them in this country. In nearly all cases the girls think they are coming to America to be married to a well-to-do countryman, but they all too soon learn their fate, a fate compared with which death is sweet, as is proved by the numerous suicides of the unfortunate girls.

Within the last three months, the slaves imported by "Little Pete" numbered something over fifty. They landed only to be sold, imprisoned, and degraded, within sight of the towers of Christian churches and in hearing of their chimes.

The Presbyterian mission has done noble work in rescuing slaves whenever the opportunity has presented itself, but the influence and assistance of the world in general is needed to put this last stigma far from the borders of our land. "Little Pete" is dead, but there are plenty more of his countrymen to take his place and carry on the diabolical work in which he was engaged when death overtook him. The story of this slavery carried on in California should be unceasingly heralded throughout the country until people are aroused to its infamy, should be fought against by all who care for their fellow beings and the honor of their country, and the sufferings of strangers within its boundaries. — *Union Signal.*

Morning Star Mission.

17 DOYER STREET, NEW YORK.

WORK at the Morning Star Mission was undertaken by the American Baptist Home Mission Society, July 10, 1892. Its object, the evangelization of the Chinese in New York and vicinity. The methods of work: house to house visitation; evangelistic service held six nights in the week; an English school meeting each night, and added to these departments a dispensary, opened two afternoons of the week.

The mission, situated in the heart of Chinatown, is able to reach the greater part of the Chinese colony, numbering about three thousand, and on Sunday increased to about six thousand.

The life of a Chinese town is pictured here in miniature: The streets are lined with small, ill-smelling stores, many in a state of perpetual disorder, having in stock all sorts of goods, from the finest silks to the common Chinese cabbage. We find Joss houses, native doctors, jewelers, carpenters and native theatre. There are about forty Chinese houses in the neighborhood.

The streets are filled with men in native costume; the women seldom appear, and the little slave girl runs out for only a moment after dark, to attend to some errand for the family. Huge lanterns, and brilliant black and gold signs draped in scarlet, brighten the dingy fronts of the shops. Here and there, a plump, good-natured child, dressed in gorgeous silks, is carried through the streets by his father, attracting the attention of every one.

Against the Christian influences are arrayed the native superstition, four Joss houses, a multitude of gambling dens and opium joints.

By the distribution of tracts each Sunday, the truths of the Gospel are placed within the reach of at least three thousand Chinamen, and a goodly number are brought into the mission rooms.

The attendance at Sunday school averages eighty, at the preaching service, seventy. The evening school during the week is not so well attended, as nearly all the men are working. During the last ten months our dispensary physician has attended three hundred and seventy cases, and the prejudice against American doctors is being gradually overcome.

During these four years of work and witnessing for Christ, the neighborhood has changed for the better, though there is much still to be desired; fifteen men have been converted, four have returned to China to prepare for mission work, and several missionaries are now upon the field supported by the contributions of this handful of Christian men.

ELLEN C. POTTER.

Butte, Montana. Our numbers have increased since the Chinese New Year, which occurred three weeks ago. We have a large school now, and we truly hope it is going to last. We closed for a few days, but a very few, for, as one of our boys remarked, "We do not like vacations." We have several new scholars. I am trying to get them to speak English in their prayer-meetings, a little every time,

although, of course, I want them to speak in their own language for the benefit of those who cannot understand our language. And those testimonies, I am sure, would do your heart good, and you would be encouraged in your good work for missions.

Our little Chinese woman, Mrs. Huie Pock, has a little son, given to them last week. They are very proud of him. The first morning after he came the father hurried out to purchase a baby carriage for it. They have dressed it in American style, and will bring it up an American.

The boycott is very heavy, and these men have to bear many persecutions from the Unions. Several times our laundry men, on reaching their places of business with a basket of clothes, have found acid thrown over them and the clothes ruined. Men are appointed to stand before Chinese and Japanese restaurants and interfere with their passing in to eat. And in many other ways are they misused and misrepresented. As yet it has not driven any away from the city, and we hope something will be brought to bear to stop such ill usage. I have an Italian woman now whom I help what I can. I go to her home, and am just teaching her her first lessons in reading. She seems quite bright, and is anxious to learn to read, more so than to know of Christ and His love, but we hope this may come too, in time. You do not care that I take others than the Chinese to work with, do you? The field broadens as I go on, and I only wish I could spare every minute on the field here.

MRS. J. WHITMORE.

Immigration.

OF the 16,000,000 foreigners who have landed at our seaports during the last seventy years, more than half have arrived during the last twenty years. Of these 16,000,000, to give the figures of another, 3,387,279 came from Ireland; 1,529,782 from England and Wales; 312,924 from Scotland; 4,359,121 from Germany; 857,083 from Norway and Sweden; 127,642 from Denmark; 357,333 from France; 160,201 from Switzerland, and 320,796 from Italy. In our republic to-day we have nearly twice as many Irishmen as there are at present in all Ireland; one Norwegian for every three in Norway; one Swede for every five in Sweden, and one Dane for every eight in Denmark. In 1888 there were 44,230 Italians on our shore; in 1890 the number had grown to 307,310. . . . . During the last ten years the influx from abroad into our country exceeds the number of the population of Holland or Belgium, of Norway or Sweden, of Greece or Switzerland.

"Thirty-four per cent. of the persons of foreign birth are to be found in our cities. Of the Irish, forty-five per cent.; of Germans, thirty-eight per cent.; of English and Scotch, thirty per cent.; of Italians, forty per cent. Eighty per cent. of the population of New York City is constituted of foreigners by birth or parentage. One-third of the population of New York City and one-fourth of the population of Boston are Irish. The former city has more Roman Catholics than Vienna, and Vienna has more than 600,000 of this priest-ridden people. Of the 172,756 votes recently cast at an election in Chicago, 88,509 are reported as cast by naturalized citizens. . . . The foreign element in St. Louis by birth and parentage is thirteen per cent.; in Detroit, fifteen; in Cincinnati, eighteen; in Milwaukee, twenty-seven. Is there not basis for the fear expressed by Dr. Strong that our cities are fast becoming miniature Europes, with a little Ireland here, a little Germany there, and a little Italy yonder?"

"CHIN GIT." — PUPIL AT BUTTE.

The Chinese. We have the testimony of a number of missionaries in China that our work here for the Chinese is a great help to the advancement of the Gospel in China. Of course, if a Chinaman goes back to China a Christian, he helps to carry the Gospel there. But even if he is not, but has heard considerable while here, he has lost much of his prejudice against it, and when Christian workers go to his village, often uses his influence to induce his friends to listen to the Gospel.

M. J. AMES.

San Francisco, Cal.

There is no such missionary field on the earth to-day as that found within our borders, and no such sad results can come from neglect and indifference as here. Our country has been reserved for the home of a mighty civilization. What sort of a civilization is that going to be? What moral light shall stream out upon the world from the summit of our greatness and power? What we do or leave undone will tell mightily upon the character of that influence. — *Rev. H. F. Hickok.*

American Baptist Home Mission Society.

A Strong Pull All Together.

"IN union there is strength." The Missionary Union and the Home Mission Society have united their efforts to extinguish the debts of both. To raise $236,000 extra in these times is a great undertaking. To do it will require a "strong pull and a pull altogether." We do not say a "long pull," for the work should be done by the time of the anniversaries, May 19–25. If all will respond promptly and generously, victory will be achieved in the next six weeks as well as in three months.

Baptist minute-men are wanted now; men who will not wait to be asked what they will do, but who will voluntarily respond at once. Individual reports and volleys of church contributions should be the order of the day all along the line.

Let everybody have a part in it: men, women, Sunday schools and young people's societies; for the imperilled work at home and abroad has supreme claims on all.

USE THIS PLEDGE.

The following is the form of pledge for the debt. This is printed on good paper about the size of an envelope and will be furnished in desired quantities for individual and church use by writing to Rev. F. T. Hazlewood, D. D., of Boston, or to Rev. Mr. Witter, D. D., District Secretary of the Missionary Union. Individuals can cut out or copy the pledge herein printed, and, having filled the blanks, may send to the addresses as above.

Let the pledges come in by the thousands.

IN order, by a concerted effort, to extinguish the debts of both the American Baptist Missionary Union and the American Baptist Home Mission Society, which, by estimates of December 1896, will aggregate prospectively, at the close of the fiscal year, March 31, 1897, the sum of Four Hundred and Eighty-six Thousand dollars ($306,000 and $180,000, respectively), we agree to pay to an authorized representative of these societies, on or before October 1, 1897, the sum set opposite our respective names.

PROVIDED, the whole amount of the debts of both societies, March 31, 1897, be subscribed by good and responsible parties, satisfactory to Messrs. Robert O. Fuller, of Boston, Mass., C. H. Dutcher, of Brooklyn, N. Y., and Alanson J. Fox, of Detroit, Mich., on or before July 1, 1897; otherwise this subscription is void.

NAME.
P. O. Address.
Name of Church.
Date.
AMOUNT $

"SHUT THE MOUTHS OF INFIDELS AND CROAKERS."

Read what Hon. Chester W. Kingsley says about the payment of these debts upon our societies. Having himself set a noble example of cheerful, liberal giving for this object, as well as for many others, his words are entitled to all the more weight, for his practice precedes his preaching:

"What the cause of Christ needs now is consecrated wealth. That magnificent example of Mr. Rockefeller ought to inspire many others of our faith to do likewise, and honor their profession, shut the mouths of infidels and croakers, and let the world know that we believe what we profess. When professed Christians come to believe down in their hearts that their principal business in this world is to continue the work that the Master began — that is, to save and redeem men — and act on that belief, then will we see the work go on gloriously, and no lack of means to fill the wide opening doors all the world around. Surely God's hand is in this movement, and He is teaching us what can be done and what ought to be done."

"SAW OFF A PIECE OF THE PRINCIPAL."

Some people of ample means find, however, in these times, that their income is considerably impaired, and hence are inclined to excuse themselves for doing nothing for the societies' debts. Would it not be possible, in many such cases, to use a portion of one's principal without appreciably affecting one's temporal welfare?

This is what a noble Baptist woman recently did. Said she: "I feel that I should help pay these debts, but my income is much less than formerly, so that I

can give but little from that source. I have been considering my investments to see if I could not saw off a piece of my capital, and have found where I can do it, so I have decided to saw it off and give $5,000 for the debts."

How many can and will do likewise?

REMEMBER APRIL 25TH.

April 25th, the last Sunday in the month, is the day designated when all our churches are earnestly requested to make a special, extra offering for the debts of both societies. The coöperation of pastors in this effort will be most highly appreciated. If, for any reason, the offering cannot be made on that Sunday, let it be on the preceding or following Sunday. Prompt reports of such offerings should be made very early in May, so that the full amount contributed may be known by May 15th, just before the anniversaries. Let churches and Sunday schools, indeed, everybody, share in a grand rally for our imperilled mission enterprises at home and abroad.

BAPTIST MINISTERS TO THE RESCUE.

One of the most significant things in this campaign for the debt is the fact that the twelve ministers on the Executive Board of the Home Mission Society have united with the eight ministers on the Executive Committee of the Missionary Union, in an appeal to their brethren in the ministry to join them in a special offering of at least one per cent. of their income for the liquidation of these debts. Many will give much more. A pastor offers to be one of one hundred to give $100 each; or one of fifty to give $200 each. Has anything of the kind been known before in our history?

Efforts will be made to keep a separate account of this fund from the Baptist ministry, that all may know what a splendid leadership we have.

The Present Crisis.

ONCE to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good and evil side;
Some great cause, God's new Messiah offering each the bloom and blight,
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light. —*Lowell.*

THE Children of Israel brought a willing offering unto the Lord, *every man* and *woman* whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses. And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make.

How can we evangelize all nations faster or more economically than by evangelizing their millions of representatives who are making homes among us?

OUR FOREIGN POPULATION.

Why Does the Foreigner Come to America?

ONE answer quickly given in these days is, that the hierarchy of the Roman Catholic Church has turned the tide this way in order to colonize to such an extent as to capture the civic and religious power of America. This has been affirmed notably in the case of the French immigration from the Province of Quebec to New England. But the evidence is not altogether conclusive to this point, but rather indicates that the Roman Catholic powers have found a condition and a movement which they have sought to encourage and control because of its significant possibilities.

Back of the movements of the people of other lands to America is still a cause more potent than the influence of the Roman Catholic Church, and that cause is, unquestionably, an innate love of liberty, which, though slumbering long in the human heart, is bound sometime to have an awakening. For deep in the breast of every thoughtful man is the conviction that, after he has discharged all his duties to his family, his state or nation, he has a right to a little place and a little time, where and when he may discharge the duties he owes to his God without the interference of any civil or ecclesiastical power whatsoever, and work out for himself the greatest possible destiny.

It is this hope of bettering his condition that the foreigner sees in the Stars and Stripes.

It is for this reason that Protestant Christianity has in the end the great advantage, if only it will take it, in dealing with these people, for the laws of a nation are the exponent of its religion; and still further, it is for this reason that the Baptists have a peculiar advantage, inasmuch as the principles dearest to the Baptist faith and conviction are the greatest safeguard of the priceless jewel of liberty, of the free institutions of American civilization.

It is for this reason that love of country is no mean motive in home missionary enterprise.

F. T. HAZLEWOOD, D. D., Boston, Mass.

The Poles.

Remarkable interest has developed among the Poles in Buffalo, N. Y., in consequence of the conversion to Baptist views of a Roman Catholic priest, Rev. T. Jakimowicz, who has been baptized, and is preaching the Gospel to his countrymen, of whom it is said there are about 40,000 in that city. He is highly educated, and preaches acceptably also to the Italians as he has time and opportunity. Not only so, but he has begun the publication of a Baptist paper in the Polish language, the first issue being 3,000 copies. The American Baptist pastors of Buffalo are confident that this man is raised up of God to do a great work for his people here. He will become one of the society's missionaries in coöperation with the City Mission Society of Buffalo.

The French.

Worcester, Mass. A telling incident in our work recently occurred. About eighteen months ago, a lady, for fear of being detected, hid in an old barn to hear the preach-

ing from our Gospel wagon. Last summer, a lady member of our mission called on her on business. Finding that her visitor was a Protestant, she said: "I have heard your minister preach." "Won't you come again?" said the lady; "Won't you study the Bible?" etc. She came to Beacon Street Chapel, and has been coming ever since. She is now a member with us. She was well up in Romish circles. The dames of St. Ann's, in her former parish, burned candles and counted beads for one week for her return, but all in vain.

These two ladies, the one who visited and this new convert, have started what they call "The French American Home for Orphans," where already much good has been done. We have had as many as twenty-five in that home, where we teach them the Word of God. The institution is supported by voluntary contributions. We are much encouraged.

ARTHUR ST. JAMES.

Very Encouraging. In regard to present conditions of French work in New England, two postal cards just received from two of our missionaries testify very interestingly and may be all your space allows.

One comes from Brother Leger, of Biddeford, Me. It deeply impresses me with the great change that, in spite of all opposition of the clergy, is coming over the French in New England, in regard to their attitude towards evangelical truth. The first time I visited Biddeford with Brother Leger, our French services in the Y. M. C. A. building were broken up by the Roman Catholics present. We were kept prisoners in the hall for quite a while by a hooting, threatening mob without; getting out secretly finally, we had to skulk home to our lodging place through byways and back yards to escape injury. To-day, in this New England town, these foreign Roman Catholics are in much larger majority, but a changed people; they have learned to be American citizens. I spent a day there, recently, with the companion of my first visit. At the hour of the French Protestant service in the City Mission Hall, our Brother Leger, taking his "baby organ," posted himself at the door on one of the public corners of the Main Street, and began singing good evangelical hymns that were full of truth and salvation.

Soon a kindly disposed crowd of French people stood around him enjoying the music, listening to the words—on the part of all, even to the small boy, attention, cheerfulness — not a word of disrespect or opposition, right there in Biddeford; I could hardly believe my eyes. It was too cold to address the crowd without as usual, but on invitation being given, some thirty or more, mostly bright young men, went up into the hall, every one a French Canadian Romanist, and we preached the Gospel and answered questions on confession, worship of saints, etc.

The postal brings an item of later news about these meetings, under date of February 18th.

"Our meetings continue good, better than ever. Last evening some sixteen Romanists came in. The attention they gave to the Word was marvellous to me. They asked me if I wouldn't give them books so that they might learn to pray as we do. I told them that they could take the Lord's Prayer as their model, and then I asked them to all kneel down, which they did, and I paraphrased the several petitions in that prayer, explaining to them that we were not in the habit of simply repeating to God prayers learned by heart, etc. When I first saw so many come into the room, mostly young men, I almost feared that they had some purpose of mischief. But as I closely watched them I soon became convinced that it was not so. They sang splendidly, with full voice and in good time. I most certainly see that they are making progress. The women are also beginning to attend."

FRENCH BAPTIST CHAPEL, NASHUA, N. H.

In Nashua, N. H. We began our work in Nashua in June, 1892. It was three months before I could get any one to attend my service; but the seed was sown, and twenty-seven have been baptized in Nashua, and seven in Somersworth. In July, 1894, I was asked to speak at the Baptist Grove meeting, at Weirs, in behalf of the French work. I presented the needs of a chapel for the Nashua Mission, and five dollars was pledged by a good brother.

From this small pledge at the beginning we have now a fine edifice, value at least $4,500, including furniture and bell. We have a burden of $250 yet. But this is not the greatest burden we have to carry.

Our chapel has awakened the Romish priests so that they are using all their power against us, but we have had Roman Catholics at all our services since we began in our chapel, and the Bible is read by more people than at any other time.

Although our number has not yet increased, inasmuch as many of our old members have moved away, yet new ones are getting ready to take their places.

G. G. BRIEN, Nashua, N. H.

Brother LeClaire, of Lowell, Mass., rejoices over the good work there: "I am happy to be able to say that the Lord is blessing us. Our mission is moving on marvelously. We have had five baptisms here during the last three weeks, and several new families have begun coming with us, and by the grace of God will soon be led to make profession of their faith in baptism. We have peace among ourselves. Glory to God."

The great debt has thrown its dark shadow of retrenchment, meaning at times retrench, at times defeat, this last year, but it is, I believe, the conviction of all our missionaries that in no year previous have our workers among the French in New England reached the ear of so many with the glad tidings of the Gospel.—REV. J. N. WILLIAMS, *General Missionary, Providence, R. I.*

Among the Portuguese in New Bedford, Mass.

The stonework of our chapel was completed, Saturday, February 18th, and the woodwork was begun on Monday following. The location is a good one. It is on a corner opposite a fine public school building, and an electric light on the corner to illuminate the entrance, free of charge. It is not exactly in the centre of the Portuguese element of the city, but as the Portuguese are moving that way, it bids fair to become central to them in a few years. We expect to move into it by the first of June, when we are looking for great blessings from the Lord. The need of a permanent and suitable place of worship has been felt by the members of the mission for a long time, and accordingly the work has been somewhat retarded; yet we have had lately some conversions, and a few are waiting for baptism.

We have also of late been going to Cottage City to speak to the Portuguese of that place, who number in the neighborhood of 500 souls, who will, in some degree, influence the morals of that beautiful summer resort. One of these Portuguese was baptized last summer into the fellowship of the Baptist church, and there are others interested whom we think in the near future will come out clear for Christ.

F. C. B. SILVA, *Portuguese Missionary.*

The Swedes.

My work in the New England States began at Bridgeport and New Haven, in 1882. I have been permitted to organize seven of the sixteen Swedish Baptist churches organized since that time. The whole number of Swedish Baptist churches in New England is nineteen, with a membership of 2,250, and 950 children in the Sunday schools. They have fourteen houses of worship, valued at $96,950, on which there is an indebtedness of $29,036. At Concord, N. H., another house is being erected.

The growth has been very encouraging. When I came to New York City, in 1881, there were only 120 members in New England, New York, Pennsylvania and Delaware; and now in all these States about 3,500 and church property worth $160,000. God has wonderfully blessed our efforts among the Swedes in this country.

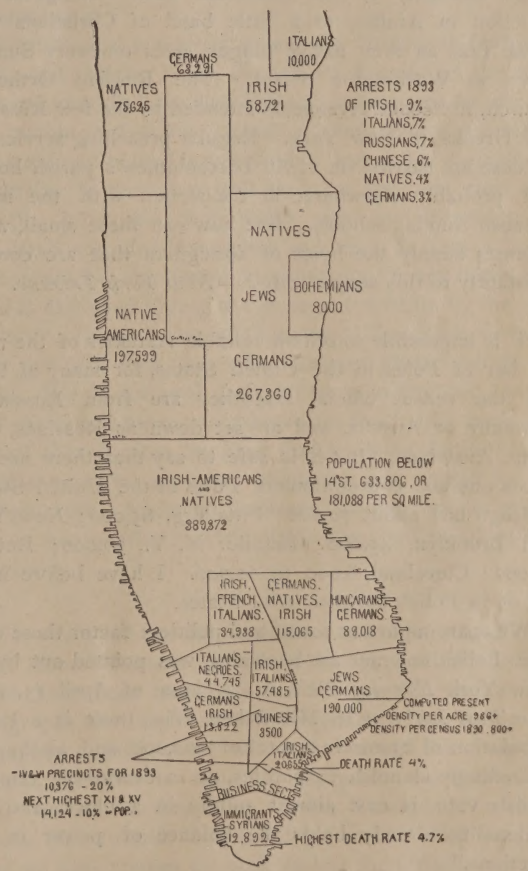
O. LINDH, Cambridge, Mass.

New York City's Churches.

The Strange Languages in Which Services Are Held in the Metropolis.

GERMAN, French and Swedish churches have long existed in New York, and many of them have made their influence powerfully felt in the charitable work of the city. The great number of Hebrew synagogues form a class by themselves, but in addition to these there are several Christian mission churches in the different Jewish quarters, where the services are conducted in Hebrew.

The majority of Italians, being Roman Catholics, attend


ITALIANS 10,000
GERMANS 63,291
NATIVES 75626
IRISH 58,721
ARRESTS 1893 OF IRISH, 9% ITALIANS, 7% RUSSIANS, 7% CHINESE, 6% NATIVES, 4% GERMANS, 3%
NATIVES
JEWS
BOHEMIANS 8000
NATIVE AMERICANS 197,599
GERMANS 267,360
POPULATION BELOW 14ST. 633,800, OR 181,088 PER SQ MILE.
IRISH-AMERICANS AND NATIVES 380,372
IRISH, FRENCH, ITALIANS, 34,988
GERMANS, NATIVES, IRISH 15,065
HUNGARIANS, GERMANS 89,018
ITALIANS, NEGROES, 44,745
IRISH, ITALIANS, 57,485
JEWS, GERMANS 190,000
GERMANS, IRISH 13,922
CHINESE 3500
COMPUTED PRESENT DENSITY PER ACRE, 96+
DENSITY PER CENSUS 1890, 800+
ARRESTS 19TH PRECINCTS FOR 1893 10376 - 20% NEXT HIGHEST XI & XV 14,124 - 10% = POP.
IRISH, ITALIAN, 20655
DEATH RATE 4%
BUSINESS SECT.
IMMIGRANTS, SYRIANS 12,892
HIGHEST DEATH RATE 4.7%

WARDS IN NEW YORK

the various churches of that faith which happen to be in their neighborhood. There are, however, a few Protestant Italian communities, one of the most flourishing being the church in Broome Street, under the control of the New York City mission. The services, entirely in Italian, are under the charge of the pastor, Antonio Arrighi. The Judson Memorial Baptist Church and St. Barnabas's Chapel, Episcopalian, have regular Italian services, and the Methodist denomination maintains two congregations,

one on Bleecker Street and the other in East One Hundred and Twelfth Street, the heart of "Little Italy."

The Armenian language from the pulpit may be heard in Second Street, near the Bowery, where the Olivet Memorial Church has a mission, and at St. Bartholomew's parish house in East Forty-second Street. Services in a modern Syriac dialect are also held in the latter place for a little colony of Syrians from Mt. Lebanon. Another Armenian mission is under the charge of the Adams Memorial (Presbyterian) Church, and is at Thirtieth Street and Third Avenue. This neighborhood, by the way, has become the rallying-point for most of the Armenians in the city, and large numbers of them live thereabout, within a few blocks' radius. While the Spaniards are, as a nation, Roman Catholics, there are at least two Spanish Protestant churches in the city. The Congregational and Presbyterian denominations have each a sturdy Welsh congregation, where the peculiarities of the Gaelic tongue sound strangely to the American ears. Religious instruction in Arabic, to a little band of Christians who speak that as their native tongue, goes on every Sunday down in Washington Street. The Russian Orthodox Church, in Second Avenue, is attended by the few Russians and Greeks in New York. Regular preaching services in Chinese are carried on at St. Bartholomew's parish house, and probably elsewhere, in connection with the many Chinese Sunday schools. But how can these small, weak interests supply the hosts of foreigners that are coming constantly to this seaport city? — *New York Tribune.*

IT is impossible to obtain reliable statistics of the number of Poles in the United States, for many of them tell the census official that they are from Russia or Germany or Austria, and are set down as Russians, Germans, Austrians. But it is safe to say that there are between one and two millions of Poles in the United States. Chicago has about 70,000; Pittsburg, 65,000; New York and Brooklyn, 45,000; Buffalo, N. Y., 30,000; Detroit, 25,000; Cleveland, 8,000 to 10,000. I have before me a list of 79 Polish colonies in 14 States.

What an important social and political factor these compact Polish colonies are becoming was pointed out by the New York *Evening Post* in its issue of April 13, 1892. The *Post* said: "In Milwaukee, Wis., there is a Polish population of 25,000 in a total of 200,000, and, as they are exceedingly clannish in politics, as in everything else, the Polish vote is cast almost solidly in a block, and this nationality already holds the balance of power in city elections."

The Pole is as much under the control of his priest as is the Irishman. For him the priest is God's representative, the priest's word is law, and the priest's anger most dangerous. A young Pole, who afterwards joined our Bohemian Mission Church in Cleveland, unable to pay the priest's assessment towards building a fine new church, was summarily excommunicated, and thereupon thought himself lost forever, and he was much more intelligent than the majority of our Poles.

Missionary work for the Poles in this country is yet in its infancy. Our Poles are mostly the descendants of the serfs whom the Polish nobility enslaved while fighting for their own freedom, and on whom the Church of Rome has fastened the fetters of ignorance, bigotry and fear. It is hard to conceive the difficulties which at every step beset the missionary who wants to reach the Poles with the Word of God. The common Pole is afraid of the priest, afraid of excommunication, afraid of consequent loss of his soul, afraid of losing his livelihood, afraid of violence from his fellow Poles. The latter fear is well grounded, for many of the Poles are ever ready for a fray. And yet, patient and persistent efforts, prompted by genuine love for Christ and for misguided souls, have not been without their reward. There are grand possibilities in the Polish people. A people that has produced a great poet like Mickiewicz, a great astronomer like Copernicus, a great composer like Chopin, and many great patriots and heroes like Sobieski and Kosciusko, is a people well worth winning for Gospel truth and freedom.

Latterly, infidelity has begun to appear among the Poles. The tendency among the Poles, a very old one amongst the Bohemians, illustrates the fact that the Church of Rome is not only the mother of bigotry, but the promoter of infidelity. No one who has not lived in a Roman Catholic community, and who does not know the Poles from close contact and long observation, can imagine what true courage, strong faith, and genuine heroism it takes on the part of this people to come out from their church and expose themselves to the taunts and fierce opposition, often threatening personal violence of their former coreligionists.

The Christian churches of America have only begun to make their approaches to this stronghold of Rome in our midst. As the loyal patriots of our Civil War cherished no hatred of those who were fighting for slavery, so we harbor no ill-will towards our Polish brethren. On the contrary, it is because we love "the stranger that dwelleth with us," that we long to save both him and our beloved land. — *Missionary Review.*

"Onward, Christian Soldier!"

WITH what zest we sing this in our religious gatherings, great and small! The immediate effect of it slightly resembles that of the music of a regimental band upon the marching troops. It is inspiring for the moment. But inspiration is subject to quick evaporation. Hence, multitudes who sing it with a martial swing never stir a step "onward" to any heroic achievement for Christ. The sentiment is right; for we belong to the church militant, to fight the good fight of faith, to endure hardness as good soldiers, to be aggressive for the conquest of the world for Christ. The Goliaths are mocking the hosts of the Most High. Where are the Davids to go forth to meet and defeat them? David could sing, but it was the smooth stone and the sling that did the business. Do something aggressive for Christ this year. If you cannot go yourself, give to send others against the foe; for with money we can sling the penetrating word of Divine truth far into the West and far into Mexico. Be this our motto all along the line, "Onward, Christian soldier!"

Our Girls

A Cheery Word.

"I HAVE been reading the HOME MISSION ECHOES this afternoon, and, when I came to your department, I felt I could almost hear the voice of a friend. I am not writing for any special purpose, but only to follow out the impulse which prompts me to give you a good, hearty handshake, and to put in practice the teachings of a piece I once heard spoken by a little girl, about showing one's affection and not covering it up. One line was something like this: "If you love them, tell them so."

This was part of a message we received one day last month from a consecrated young lady, but a little time ago a college girl, who, in her work as teacher, sees many an opportunity to do missionary work. We forgot all the disappointment we have often felt that our messages to the young people elicited no response. We gratefully took the letter which the work had called forth as a proof that our department is linking us to a great body of New England girls, who will, through its agency, become more closely identified with our Home Mission work.

"I WOULD be *glad* to do some kind of missionary work, if I only knew what to do." Did you not say just that, my girl friend? One thing after another has been placed before you, but you couldn't seem to think your duty lay in these directions, and so the work has been done by others, while you have been drifting and wondering when the task that was plainly yours would come to you.

Didn't you hear the President of the Women's Society, or some other faithful one, say some time ago, if only there could be found a leader, there were many boys and girls who could be gathered into a mission band? You questioned why this or that friend of yours wouldn't try to do her best in this kind of work. You were sure she would succeed. But the weeks have gone on, and nothing has been done. How do you know but this is just the service your Master means for *you* to do?

May you and others, who, like yourself, are shrinking from undertaking anything of this kind, say reverently:

"O Father, give us hearts of tender longing,
Swift, eager hearts that will not brook delay,
To gather in the little ones for that fair dawning
Of blessed, endless day."

IN arranging a progamme for a Home Mission Meeting, we can no longer say that we lack the description of the countries, and the peculiar customs and costumes of the people, which help make a meeting interesting. For the foreign people are right here in our own land, with hearts as dark, and customs and costumes as heathenish as in distant lands.

For instance, a teacher among the Chinese in California wrote last October: "On the 15th of September, the moon was supposed to have her birthday. Just how old she is I am unable to find out. Food of every kind was carefully prepared and placed in the window just as her majesty was beginning to show her full face for the first time that month. Even the chop sticks were not forgotten, nor the small cups for her whisky and tea. In fact, no more care could be manifested in preparing for any lordly king than is displayed during the season of worship by the most devout." In the homes of Chinatown, New York, we have, with our own eyes, seen the offerings placed before the idols. We do not need to go far away to find our prayers and efforts and money are needed for the Lord's work.

And then it often happens that in doing faithful home mission work, we are often doing the best things for the foreign work. Spelman Seminary sending out its graduates as missionaries to Africa furnishes good proof of this statement.

WE would call special attention to "Subjects for Papers upon Home Missions for use in Young Ladies' Circles," which have been issued by our Society. In several line paragraphs for each subject suggestions are made for arranging a programme on work among the Negroes, Indians, Chinese in America, Mormons, Germans, Italians, French, Scandinavians, "Other Foreigners," work in Alaska, Mexico and Church Edifice work. For instance, since we have spoken of work among the Chinese, we give the paragraph which would intimate the nature of papers to be prepared. "Present number, where settled, their women and children, our missions among them, their influence upon foreign missions." Helpful leaflets also can be obtained at the rooms.

EVERY fourth man on the earth to-day is a Chinaman. You must count all the *letters* in the Bible *eighty* times before you count as many people as live in China. One thousand four hundred Chinese die every hour.

Our Little Folks

Our Mission.

"In our country many children
Know not of a Saviour's love,—
Know not that He died to save them,
For a brighter home above.
Let us gather in the children,
Sinful outcasts though they be,
Tell them of the blessed Jesus,
How He died to make them free.
Let us teach the distant heathen,
Sending them of God's rich store,
But do not forget the children
Who are living at our door."

"She Was a Stranger."

THE following story, which comes from the West, brings with it a lesson for all, old and young.

A Sunday school missionary, while addressing a Sunday school, noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sunburned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years of age, got up and went to her. Taking her by the hand, she led her out to a brook, where she seated the little one on a log. Then kneeling beside her, this good Samaritan took off the ragged sunbonnet, and, dipping her hand in the water, bathed the other's hot eyes and tear-stained face, and smoothed the tangled hair, talking cheerily all the while.

The little one brightened up, the tears vanished, and smiles came creeping around the rosy mouth. The missionary, who had followed the two, stepped forward and asked, "Is that your sister, my dear?"

"No, sir," answered the child, with tender, earnest eyes, "I have no sister."

"Oh, one of the neighbor's children," replied the missionary, "a little schoolmate, perhaps?"

"No, sir; she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such care for her, if you do not know her?"

"Because she was a stranger, sir, seemed all alone, and needed somebody to be kind to her."— *Christian Standard.*

"WHEN saw we thee a stranger, and took thee in, or naked, and clothed thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Our Question Box.

MY DEAR CHILDREN: We are sure you want to understand the reasons why you should work for home missions. Last month we gave you a lesson on the colored people. We made your study easy by letting the answers follow the questions. Now, perhaps, you will better remember what you learn if you find the answers for yourselves, so we will put them with the questions into the box, and we are sure if you need any assistance your mothers or some older brother or sister will help you. We will give a few groups of questions, and you will find what you need to know in the paragraphs that follow. We shall soon find the best way in which to arrange your studies. We wish if any Bands are helped by the Question Box they would write and tell us.

Mission Band Lesson No. II.—Our Foreign Population.

I. Are there many foreigners in America?

II. At what places do they arrive in large numbers?

III. How many came during the year 1896?

The vast hosts that have come to us are reckoned by millions. There are now over 20,000,000 of people of foreign birth and their children in our land. Within one year as many strangers came to our shores as there are people in Idaho, Arizona, Montana, Nevada, Wyoming and Washington. Every nation in the world has representatives here. For instance, one hundred and ten thousand have come from China. There are twenty-five thousand Chinese in San Francisco, and a great number in New York, Boston and other cities.

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LITTLE BELGIANS, JUST ARRIVED AT ELLIS ISLAND.

Three hundred and forty thousand came to the United States in 1896, landing at Boston, New York, Philadelphia, Baltimore, Key West, San Francisco and other ports. We remember in a certain year the number reached 800,000.

IV. What was the name of the place where for many years

a great many immigrants landed, but which is now abandoned?

V. Of the great number that came in a certain year, how many were children, and from what countries did they come?

VI. What did the little folks from Holland look like, and how did they dress?

A missionary tells us that "at Castle Garden (which is not now used as a landing-place for foreigners) at the extreme southern point of New York City, there arrived during one year twenty European steamships, bringing every week an average of 7,500 immigrants. Of the 383,000 arrivals, more than 60,000 were boys and girls under fifteen years of age. They came from England, Ireland, Scotland, Germany, Sweden, Norway, Finland, Austria, Russia, Poland, Hungary, Italy, France, Holland, Belgium and many other nations, and sometimes in one day there were 4,000 of them at once in the big round building at Castle Garden. Oh, how they did jabber; it was more like Babel than anything else. Some of the scenes were very funny. Lots of the children from Holland looked like the Dutch dolls you play with, or the Noah's ark little men and women. They were dressed just like their mothers, with long dresses and aprons and caps and wooden shoes, and they clattered about and looked with open-eyed wonder at the picture papers that we gave them, for our work among the men, women and children was to speak kind words, and find out what they mean to do and try to help them."

VII. What place is now used instead of Castle Garden?

VIII. Why do so many come to our country, and what becomes of them?

Ellis Island, in New York harbor, very near Bedloe's Island, upon which stands the Bartholdi Statue of Liberty, has taken the place of Castle Garden as a landing-place. The buildings are large and comfortable, and must seem to be very pleasant to those who have been on a vessel for long days and nights, perhaps during some terrible storm, when there was nothing to be seen but the dark clouds overhead and the waves which seem to rise as high as mountains.

To make new homes and fortunes in our great country is the eager hope of the millions that come to our shores. We have at Castle Garden and Ellis Island witnessed the landing of a great many thousand people. We saw a few aged men and women who had either come with their sons and daughters to the land of promise, or who were met by them as they landed. We saw happy husbands and fathers greeting the wives and children for whom they had been anxiously watching. We saw a great many men who looked as if they meant to work hard to earn their living, but we are sorry to say there were many whose faces we could not trust. There were many hundred healthy, neatly dressed young women, some of whom had come to get employment in families, but many of whom have no friends, no knowledge of our country, and with no idea as to where they would go, or what they would do.

Many of these people settle down in our large cities, while others go far out into our Western States and Territories.

IX. Can you describe the people at the landing-places?

X. What missionary work is being done for our foreign population?

Altogether, the people whom we saw at the places mentioned made a strange picture. There were Germans and Swedes, and dark-browed Italians, the women gaily dressed in all the colors of the rainbow. There were Norwegian mothers with their rosy-cheeked children playing as contentedly on the bare floor as in the snowy fields of their cold mountain homes. The women had clean handkerchiefs folded cornerwise on their heads, and, as well as the children, wore long sacks lined with thick sheepskin. There were bare-headed women with big packs of clothing on their heads and packs upon their backs that served for

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POLISH MOTHER AND CHILD JUST LANDED IN THE UNITED STATES.

their babies' cradles, and there were barefooted, half-clad and hungry-looking children tugging at the mothers' dresses. We were told that one woman was so afraid she should lose one of her seven children that she hitched them together with a clothes-line.

Our American Baptist Home Mission Society has missionaries among nearly all of the foreigners in our country. As soon as possible after the people land, they are met by missionaries of all denominations, who give to each of the immigrants, as far as practicable, a Testament, and greet them thus: "You come now into a Christian land; take this Testament, make its contents your guide in America, trust in the Lord, and it will be well with thee."

THE AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts from New England for February, 1897.

Maine	$ 249.99	Connecticut	$ 557.08
New Hampshire	145.05		
Vermont	62.75	Total from New England for February	$ 4,375.48
Massachusetts	3,014.64	Total from all sources for February	24,143.30
Rhode Island	345.97		

Contributions from individuals, churches, etc., in New England, for the American Baptist Home Mission Society, should be sent to Rev. F. T. Hazlewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts for February, 1897.

For the General Work.

MAINE, $296.13. Gardner, 1st, $10.00; Blue Hills, $5.00; Limerick, $4.30; East Corinth, $4.00; Thomaston, Miss Bertha Stackpole, $5.00; Saco, Main St. S. S., $5.00; So. Berwick, $20.00; East Sumner, $4.00; Warren, $10.00; Auburn, $39.00; Paris, 1st, $7.10; Damariscotta, $23.20; New Castle and Alna, $1.00; Portland, 1st, Burman Circle, $2.62; Damariscotta Mills, $1.31; So. Paris, $10.00. **For Special Work among the French.** East Corinth, $1.65; Lincoln Centre, $1.00; Levant, $2.14; So. Levant, $0.74; West Hampden, $1.55; Sedgwick, $5.75; Larrabee, $1.00; Lamoine, $2.17; Manset, $5.06; Waterville, $10.86; Blue Hills, $3.74; Milltown, $4.80; Winter Harbor, $2.50; Cherryfield, $1.45; Milo, $2.70; Athens, Mrs. Taylor, $0.30; China, $1.50; Augusta, $2.15; Lisbon Falls, $1.58; Houlton, $2.28; New Sweden, $5.00; Forest City, $2.00; Washburn, $3.10; Patten, $2.12; Caribou, $4.67; Cary, $0.85; Hodgdon, $1.48; Sedgwick, $0.24; Alfred, $1.35; Waterboro, 1st, $1.24; Portland, 1st, $11.32; Portland, Free St., $19.33; Sanford, $3.75; Buxton Centre, $2.87; Shapleigh, $0.20; N. Alfred, $1.00; N. Berwick, $2.00; So. Paris, $1.47; Owl's Head, $1.86; Warren, $5.18; Bryant's Pond, $2.36; Canton, $2.50; Saco, $2.48; Kennebunk Village, $3.00; Hebron, $3.00; Portland, Free Street, $0.31; Damariscotta, $5.00.

NEW HAMPSHIRE, $227.92. Milford, M. J., $5.00; Hampton Falls, $1.65; Concord, 1st, $70.00; New London, $25.10; Plainfield, $8.00; Woodstock, $1.25; Salem Depot, $1.50; Hopkinton, $10.00; Hopkinton, C. M. Fellows, thank offering, $25.00; Concord, Pleasant St., $8.38; Rumney, $13.73; Milford, Boys' and Girls' Band, $7.43; So. Lyndeboro, $7.17; Keene, Mrs. A. R. Mansfield, $12.00; New Boston, $30.71; Mill Village, $1.00.

VERMONT, $82.45. East Dover, $20.50; Lowell, $1.25; Newport, $8.00; East Hubbardton, A friend, $1.00; Rutland, $14.50; N. Springfield, $12.20; Poultney, $9.00; Putney, $6.00; St. Albans, Mrs. S. S. Robinson, $10.00.

MASSACHUSETTS, $1,126.14. Holliston, $10.00; Boston, Fourth St. (for Mexico, $4.10), $7.23; Middleboro, Central, $14.75; Allston, Brighton Ave., $12.00; Holyoke, $20.21; Newton, Immanuel, $10.10; Medford, 1st (Vacation offering, $1.00), $12.00; Boston, Tremont Temple, $37.00; Lynn, Washington St., $4.85; Boston, Dorchester Temple, $2.45; Winchester, $6.00; Fitchburg, 1st, $14.00; Salem, 1st, $56.50; West Newton, $4.11; Boston, Warren Ave., $25.00; Walnut Hill, A friend, $2.00; Boston, Miss M. A. Mills, $3.00; Newton, Immanuel, Y. W. Mis. Club, $20.50; Hyannis, $15.00; Newton Centre, $24.22; Boston, Clarendon St., for Mexico, $16.00; Everett, Mrs. Brann, $1.00; Colerain, 1st, J. C. E., $1.08; Colerain, A friend, $0.50; South Acton, for French work, $0.85; Reading, $6.25; Hebronville Ch. for Mexico, $6.50; Framingham, $36.45; Charlestown, Mrs. G. D. Edmands, $100.00; Marshfield, 1st, Three ladies, $6.00; Wollaston, Elliott Soc., $35.08; Winthrop, 1st, $10.00; Woburn, toward salary of Mrs. Goolsby, Atoka, I. T., $10.00; Roxbury, Bethany, Y. P. S. C. E., $3.00; Melrose, 1st, $25.00; Chelsea, Cary Ave., $36.00; Fall River, 2d, $6.13; Boston, E. D. S., for Mexico, $1.00; Hampden, $20.00; Brookville, $1.80; N. Tewksbury, (Mrs. M. C. Reynolds, for repairs at Winton, N. C., $2.00; for Portuguese chapel at New Bedford, $2.00), $4.00; Woodville, $5.00; Merrimacport, $3.00; Brookline (A friend, $20.00; Mrs. E. C. Wilson, $10.00), $50.00; Newton, Immanuel, $20.29; Brockton, F. L., $2.19; Haverhill, 1st, $50.00; A friend, $25.00; Malden, 1st, $200.00; Springfield, 1st, $50.00; Fitchburg, 1st, $20.00; Hyde Park, F. L., $7.00; Northboro, $16.31; Wakefield, Brett Mission Band, $8.79; Baldwinville, Mrs. Nellie Bakeman Donovan, $2.00; Springfield, State St., $35.00; Vineyard Haven, $3.00.

RHODE ISLAND, $473.55. Hope Valley, Finding and Doing Soc., $20.00; Point Judith, Emma L. Knowles, $5.00; Providence, Cranston St. Y. L. Soc. for music teacher at Hartshorn College, $100.00; Providence, Broadway Circle, $60.00; Providence, Union, $27.00; Warren, $28.23; Central Falls, Broad St., $36 72; Warren Ass'n, Basket-meeting, $8.24; Providence, Friendship St., $26.00; Providence, Cranston St., $83.45; Providence, 1st, $27.65; Pawtucket, Pleasant View, $1.00; Central Falls, Broad St., Vineyard Workers, $25.00; Providence, Broadway, $23.45; Quidnick, $1.81.

CONNECTICUT, $217.90. Waterbury, 2d, C. E. Soc., Special offering, $2.00; Preston, $5.15; Mystic Union, $25.00; N. Stonington, $1.00; Wallingford, 1st, C. E. Soc. for Miss Owens' salary, $5.00; Ansonia, 1st, J. C. E. Soc., $2.50; New Haven, 1st, Juniors, $10.00; Branford, Y. P. S. C. E. toward salary of Misses Owen and Potter, $11.00; Essex, $10.00; So. Woodstock, $4.00; Hartford, So., $10.00; Hartford, Memorial, B. Y. P. U., toward salaries of Misses Owen and Potter, $3.50; Meriden, 1st, J. C. E. for Sally Williams, Atoka, I. T., $25.00; Easton, $7.50; Middleton, $31.50; Bristol, $29.25; Willimantic, Y. P. S. C. E., toward salaries of Misses Owen and Potter, $1.50; Hartford, 1st, "Girls," for Atocha Roibal at New Mexico, $8.00; Mystic Union, $26.00.

MISCELLANEOUS, $658.29. Slater Fund for Spelman, $487.50; Contributions for Spelman, $93.68; Ga., Atlanta, Spelman Sem. Band, $30.00; A friend, $25.00; N. Y., Granville, $1.30; New York City, S. and A. Pinder, In memory of Abraham Lincoln, for work among the colored people, $2.00; O. T., Anadarko, Miss C. E. Taylor, $5.00; Mrs. W. J. Rulison, $5.00; Literature, $8 81.

Total receipts, $3,082.38.

For the Alaskan Orphanage.

MAINE, $25.45. Thomaston, Miss Bertha Stackpole, $5.00; East Winthrop, S. S., $2.50; Auburn, $1.00; Biddeford, S. S. and Circle, $5.00; Mechanics Falls, S. S., $2.50; So. Paris, S. S., $7.20; Canton, $2.25.

NEW HAMPSHIRE, $100.90. East Jaffrey, Charity Sq., toward salary of Miss Goodchild, $50.00; Derry Depot, S. S., $5.00; Campton Village, Children's Comfort Club, $7.50; Manchester, People's Church, Y. P. Soc., $23.55; Milford, Berean Lights, $2.35; New Ipswich, S. S., $5.00; Portsmouth, Middle St., S. S., $5.00; East Westmoreland, Mrs. L. F. Shepardson, $2.50.

VERMONT, $9.00. Passumpsic, S. S., $3.00; E. Hubbardton, S. S., $5.00; E. Hubbardton, A friend, $1.00.

MASSACHUSETTS, $175.35. Holyoke, A child, $1.00; Foxboro, 1st, S. S., $7.66; Springfield, A friend, $10.00; Melrose, 1st, S. S., $12.19; Cambridge, 1st, S. S., $0.30; Dorchester, 1st, S. S., $5.00; Newton Centre, A friend, $50.00; Boston, A. W. E., $1.00; Charlestown, 1st, Almira Band, $5.00; Athol, S. S., $10.00; Gardner, $5.00; Littleton, S. S., $4.00; Baldwinville, S. S, $6.50; Arlington, Y. L. Mission Band, $4.00; Marshfield, 1st, S. S., $3.00; Westboro, for Alaska Chapel, $10.00; Randolph, Miss L. J. Gould, $2.00; Woodville, Primary Dept., $1.00; Boston, Tremont Temple (Mrs. T. C. Evans, $4; Miss Martha Evans, $3.70), $7.70; Haverhill, Calvary Church, $6.00; Lee, Primary class, $4.00; Leominster, Central, S. S., $5.00; So. Framingham, B. Y. P. U., $10.00; Wollaston Heights, J. C. E. Soc., $5.00.

RHODE ISLAND, $25.39. Warren, F. L., $9.26; Providence, So., Primary class, $3.00; Pawtucket, Woodlawn, S. S., $5.58; Providence, Broadway, Primary Dept., $7.55.

CONNECTICUT, $33.50. Stepney, S. S., $7.00; Winsted, S. S., $6.00; Norwich, 1st, B. Y. P. U., $6.00; Ansonia, 1st, J. C. E. Soc., $2.50; Jewett City, A friend, $2.00; New Milford, S. S., $5.00; Suffield, 1st, S. S., $5.00.

MISCELLANEOUS, $44.19. Pa., Brookville, Y. P. S. C. E., for Alaska Chapel, $5.00; Lower River, Herbert, Cordelia H. Crossley, $1.00; Calendars, $38.19.

Total for Alaska, $413.78.

GERTRUDE L. DAVIS, *Treasurer.*

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Vt.—St. Albans, Mrs. S. S. Robinson.
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R. I.—Central Falls, Mrs. Louis A. Wilbur.
N. J.—Lakewood, Mrs. W. G. Wedemeyer.

Topics, 1897.

1. General Work.
2. Alaska.
3. The Freed People.
4. Our Foreign Population.
5. Mormons.
6. Review of Two Societies.
7. Mexico.
8. Work at Home; Pioneer Work [of West.
9. Indians.
10. Chinese.
11. Treasuries.
12. Schools and Teachers.

WE shall be unable, owing to limited space, to print the list and value of barrels sent to our schools and mission stations. It would be well to notify the corresponding secretary when such barrels are sent, so that she may know what schools and stations are receiving help.

MISS ELIZA L. CUSHMAN, Hermon, Maine, was confirmed by the Board, at its January meeting, as director of the Penobscot Association.

JUST as we are going to press, we learn with great sorrow of the death of the efficient and kindly spirited Treasurer of the American Baptist Home Mission Society, J. Greenwood Snelling.

Contributions for the Woman's American Baptist Home Mission Society should be sent to Miss Gertrude L. Davis, 510 Tremont Temple, Boston, Mass.

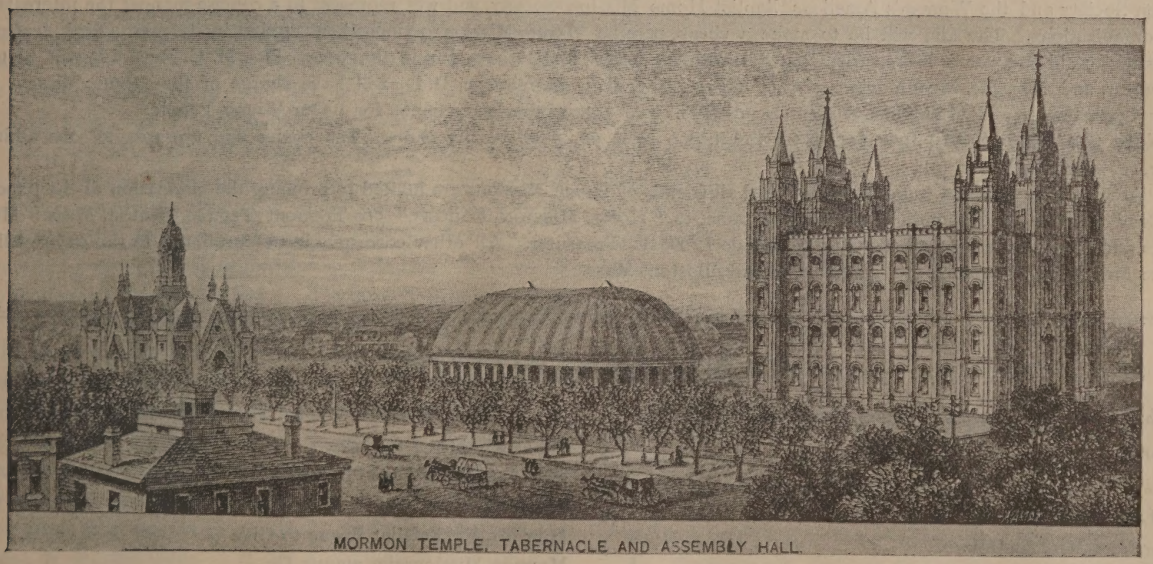
974

Home Mission Echoes

Public Library Copley Sq.,
B. P. L.
Rec'd APR 29 1897
A.M.

"The country for which I lifted up mine hand to give it to your fathers."

Vol. I. MAY, 1897. No. 5.



MORMON TEMPLE, TABERNACLE AND ASSEMBLY HALL.

510 Tremont Temple
Boston

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

510 Tremont Temple, Boston, Mass.

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All correspondence relating to Alaska matters, and orders for leaflets and mite-boxes, should be sent to Mrs. James McWhinnie, 510 Tremont Temple, Boston, Mass.

All other correspondence relating to the Society should be sent to the Corresponding Secretary, Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

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HOME MISSION ECHOES.

This paper will be published Monthly (August possibly excepted), under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

TABLE OF CONTENTS.

The Woman's American Baptist Home Mission Society.

Editorial 3
Briefs 4
Salt Lake City Temple 4
Letter from Mrs. Andrews 5
A Word of Cheer 5
Provo 6
Dr. Jackson's Gift 6
A Sabbath in Salt Lake City 7
From a Utah Resident 7
From Ogden to Salt Lake City 8
The Brief Story of a Life 9
Annual Meeting — Provisional Programme 18
Our Schools and Teachers 18
Receipts 19-20

The American Baptist Home Mission Society.

What About the Debts? 10
The Anniversaries at Pittsburg 10
Missions 11
How Mr. Rockefeller Began to Give 11
Mormon Missionaries among Us 12
From Our Missionaries 12
Letter from Our General Missionary 13
Flags on Schoolhouses 13
Mormons and Christian Fellowship 14
Receipts 19

Our Young People.

Hints and Facts 15
Mission Band Lesson Number 3 16
Lesson Questions 17
Letter from a Junior Band 17

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. I. MAY, 1897. No. 5.

The Woman's American Baptist Home Mission Society.

IN 1872 a Baptist church was organized in Utah, but soon by removals and deaths the little church became extinct. In 1881 a church was organized in Ogden, with eleven members. The women of New England are particularly interested in the church, as our Society carried on school work for a number of years in West Ogden (Wilson's Lane). The salary of the teacher was paid by the Clarendon Street Church, Boston, Mass. The school opened in March, 1888. Mrs. H. G. Coffin remained longer than any other teacher, and she did effective work. Little apparent good was accomplished for many years, but during the past two years the community has been aroused, and many souls have come into the light. The general missionary attributes this work, under God, to the faithful, persistent work of the teacher sent out by our Society.

In 1883 a church was organized in Salt Lake City, and a school opened by our Society. The annual report of 1890 has the following item from the Corresponding Secretary: "The work in Salt Lake City has been discontinued. The time has come when, in the judgment of the board, a higher grade of school is demanded than we are able to supply. We hope the Home Mission Society can establish an academy similar to those supported by other denominations, and in that event we may be able to send assistant teachers." This hope has not been realized. Salt Lake City is the Mecca of Mormonism. It has a population of sixty thousand inhabitants, sixty miles of street railway, the Great Salt Lake, the Mormon Temple which cost $3,500,000, the Tabernacle, and many elegant buildings. It is the "Metropolis of the inter-mountain country." The membership of the First Baptist Church is about two hundred, with a Sunday school of the same size. It has also three missions with chapels. One of these chapels was given by the friends of a young lady in the East. Just before her death this young lady requested that, instead of a marble slab, she should be remembered by a chapel, and her name, M. Ella Preston, is cut upon the corner-stone of Rio Grande Chapel.

In 1893 a church was organized with seventeen members at East Side, Salt Lake City. Rev. S. G. Adams, District Missionary of Utah, was for a number of years pastor of this interest.

Provo is a town of seven thousand inhabitants and is a Mormon stronghold. This church was organized in 1891. Rev. J. C. Andrews is the efficient pastor. Mrs. Andrews (formerly Mrs. Coffin) and Mrs. Berry are carrying on the school. With a population of two hundred thousand in Utah, more than two-thirds of whom are adherents to the Mormon faith, we as Baptists are laboring. Four churches, and three missions, with seven Sunday schools, three pastors, two day school teachers, and four lady missionaries, with a district missionary. "Our chief weapon, in combating the error of Mormonism, is the Gospel of the Son of God. Wherever there is a Mormon tabernacle, there we must build a church, and send a teacher and missionary. *We must not leave darkness alone. Evil never cures itself.* Into every Mormon settlement, into every benighted valley let the light shine."

THE Mormon Church has recently received $300,000 restored by the Government, and now one of the ablest men of the Church goes out to establish missions in all the cities of the land. It is said that the 1,200 missionaries now in the field seeking converts to the system are to be reënforced by several thousand, who will continue their work in the South, and in the cities.

THE following hymn, written when the United States Government forbade polygamy, shows the patriotic spirit of the Mormons.

"To Thee, O God, we now appeal
Against a nation's evil laws;
Thy power in majesty reveal,
Protecting all who love Thy cause.

"A tyrant foe oppression brings,
Forbidding us Thy will to do;
O Lord, accept our offerings,
And bare Thine arm to aid us through.

"From off Thy Saints, oh, break the bands
Oppressive tyrants bind in hate;
Their slavish laws and foul demands
Forever now, O Lord, abate."

Briefs.

MISS LAILA HALF KENNEY, a beloved teacher of Hartshorn Memorial College, Richmond, Va., after an illness of some months, died of consumption at the College, March 14, 1897. Miss Half Kenney was a gifted, consecrated Christian, and her death will be a great loss to the College. She dearly loved her own people, but she had a stronger love for humanity, whether white or black. This loving Christian spirit made her a favorite with both races. Her triumphant death is thus described by one of the teachers: She was conscious until the last. She requested that the students sing at her door. For a half hour they sang, so softly and sweetly. Once she said, "Thank you all for being so kind to me. I shall be so glad to meet you over there. Dying isn't hard." Then she asked Dr. Tefft to pray, and while he was praying she breathed her last, gently and peacefully. It was a beautiful home going. The funeral was held in the chapel of the College. Miss Half Kenney was a graduate of Acadia College.

MR. AND MRS. RISHEL, of Velarde, New Mexico, are rejoicing in an increased interest among the Mexican men. They are daring the "Padre's" rage in sending their children to school, and drink in the words from Holy Writ with avidity. They are greatly encouraged in their lonely work.

ARKANSAS BAPTIST ACADEMY, Little Rock, Arkansas, reports a large number of promising young men and women who are struggling to fit themselves for life's work, so that the kind people of the North will see they are not *wasting* money in supporting teachers.

JACKSON COLLEGE, Jackson, Miss., gives the cheering news of a powerful and precious revival during the month of March. Thirty-five of those young people sought the Lord. All of the boarders are now Christians, and many day students.

COLEMAN ACADEMY, Gibsland, Louisiana, rejoices in a work of grace which has been in progress during the winter months. Ten have been hopefully converted.

STATE UNIVERSITY, Louisville, Ky., mourns the necessity of dismissing one of the faithful teachers, owing to hard times. Six hopeful converts, however, have come into the light. Only three of their number are now outside of the fold.

AT Fresno, Cal., Miss Stein rejoices that, after weeks of disappointment, twenty-seven women come to her prayer-meeting. The Chinese women do not come regularly, but an occasional attendance is a step in advance.

SPELMAN SEMINARY, Atlanta, Georgia, speaks of unusual solemnity and earnestness attending the prayer-meetings, and increased interest and contributions to Home and Foreign Missions.

MORNING STAR MISSION, New York City, tells of increased interest in the preaching service, the attendance averaging over one hundred. The effect upon the younger boys of Gospel truths is quite marked. Some have expressed a desire to become Christians.

BACONE, Ind. Territory, speaks of a lively interest in all the religious work of the year. Although there have been no accessions to the church, some have sought and found the Lord. The death of President Bacone, early in the year, saddened all hearts, and drew the pupils nearer one another.

THE work at Allendale, S. C., has been greatly hindered, owing to the hostility of some unprincipled colored men who had a hold upon the school property. Miss Owen has faithfully and patiently labored on, but it is uncertain whether it will be wise to continue the work another year.

MISS TREVINO, our teacher at Monterey, Mexico, sends deeply interesting items concerning the work in the International School. One-fourth of her pupils are the children of members of the Baptist Church. Some of the pupils have accepted Christ as their personal Saviour.

REV. D. NOBLE CRANE, writing from Anadarko, says: "We had a communion service with them last Lord's Day, and quite a full attendance. Five boys and one girl in the school have professed to love the Lord, and have asked me to baptize them. I am hesitating somewhat in the matter, because of their youth—from seven to twelve years."

Restricted Immigration. — The consideration of the Immigration Bill has developed great differences of opinion. The bill was repassed by the House over the President's veto, but for lack of time was not again considered by the Senate. It is restrictive in policy. All persons must be able to read and write, either in English or their native language, except in case of certain relatives, as parents or wives, who will be allowed to join their families. The bill also inaugurates a system of restricting immigration from border countries.

More Immigrants. — New York, March 28. About 1,900 immigrants were landed at Ellis Island to-day, the largest number in a long time. On the Furness Liner *Clive*, came 1,119 Italians from Naples; the *Touraine*, of the French Line, carried 519, and the *Umbria*, 255.

Salt Lake City Temple.

THE ground floor is of polished marble, and is one vast baptistery for the dead. A huge baptistery rests on twelve brazen oxen. Here daily the friends of the dead are being baptized for them. One man told one of our missionaries that in one city in Utah he was baptised for 150 of his dead relatives. One high in the Mormon Church has been baptized for four thousand dead, among them all of the dead Presidents of the United States, except two who opposed the Mormons.

Mormon Elders Expelled. — The residents of Florida have a practical way of dealing with Mormonism. In December four Mormon elders were forced by two hundred men to take a train for the West. They had been teaching their doctrines in Suwannee County for two months with some success.

From Our Teacher in Provo, Utah.

SCHOOL work has been of the utmost importance from the first, and never was more needed than at the present crisis in Utah.

I have observed that unless we secure the children in our day school we cannot hold them in our Sunday school any length of time, for the pressure is so hard against our school that the newcomers would rather attend the Mormon Sunday school, or none at all, than to be insulted continually for attending our religious services.

Of the fifty church-members now on our church roll, twenty-three have been day school pupils, and I see no reason to believe that they would have been connected with our work at all had we not first secured them in our day school; they were in the Mormon schools and attending Mormon Sunday school, even though they were not Mormons.

Our school has been large this year; our average number has been seventy-eight, and over one hundred have been in attendance some portion of the year. There is such an unsettled condition of business matters here that we are not surprised at sudden removals taking away goodly numbers of children we have long hoped in, and saddening our hearts that the work already bestowed could not have been allowed to build up the church here, yet we are given new charges to take up heart and mind, and the messages often come back to us from distant States or cities, saying, "We are doing all we can for the Baptist Sunday school here." Two little boys send greeting to me from Evanston through our general missionary, Mr. Adams, that they are Baptists. Three send back from Indiana the same, etc., etc.

MRS. MARY M. ANDREWS.

One interesting boy, Janus, of Mormon parentage, who has been away herding sheep in the mountains, returned for a while this winter and united with the church. As we taught him to read, we have kept him in good literature to read in his spare hours out on the mountain side; he has enjoyed the reading, always coming to us for a new supply whenever he came to the city for camp materials. When he was here in the fall I gave him "Titus" to take back to camp with him, and Miss Webster gave him a new Bible, as he had lost his. When he came in town in January he was a happy Christian. He said that while standing all alone with the herd he felt that there would never be a better moment to decide the question as to whether he would live for Christ or not. He knelt down on the mountain side with his little shepherd dog, and the multitude of dumb white creatures all about him, and gave his heart to God. He felt assured as he rose from his knees that he was accepted, and a happiness came into his heart that he had never before thought possible. On his way to Provo he called on a very poor relative and found her sick and needy. He immediately thought that there was a chance to do something for Christ's sake, so he cleared up her house and brought her the needed food and medicine. He wished to be baptized, and as two other of our boys, Martin and Dwight, were ready for baptism, the three were baptized the following Sunday. An older brother of Janus and an older sister of Martin and Dwight were already members, all our pupils, and we expect to see the mother of Martin and Dwight baptized very soon. Of course Janus lost his work, being employed by a Mormon, but, while waiting for other work, he has been in school. His opinion of this mission school would encourage you.

We feel that it is not time yet to drop any work in Utah. I wish that there might be more schools in Utah. Statehood will give us many battles to fight over again, and the work will be attended with discouragement for years yet, but Mormonism must break sometime, and we must be ready to help these deluded souls when the scales begin to fall from their eyes, and they desire light from the Sun of Righteousness, for they will desire it sometime, even though they scorn it now. There is no man living who is further from God than the real Mormon, and though he lives in America, he has been as much shut away from all Christianity as though he lived in a foreign land, and he is harder to be reached by Gospel truth than the unlettered heathen.

MARY M. ANDREWS.

A Word of Cheer.

MAY I offer a little word in behalf of the work which your Society is accomplishing in Provo, through the day school? I believe that a great work has been accomplished and will still be effected through this school. This work is important and enduring. Eternity alone will reveal how much has been accomplished through the school. Here are gathered children of all classes, Mormon, apostate, and Gentiles. Here they are under influences thoroughly Christian. In the public schools they would be under influences and teachings strongly Mormon.

The school is a constant feeder for the church. The general rule is that children come first into the day school, then into the Sunday school and religious meetings. I have on an average sixteen children's meetings each month. Some of these meetings are largely attended, mostly by the children from the day school. Their minds are awakened and their souls born again. From the text-book they are led to the foot of the cross. They are taught things earthly and things heavenly.

This school is a gateway to heaven, and because of it many shall obtain eternal life.

ROSE GLEN WEBSTER,
Missionary of the W. B. H. M. Society, Provo.

Provo.

O NOT think that Mormon people are yet free from their early vices. I have lived in Utah nearly six years, and can truly say I never saw nor heard of so much licentiousness before. Polygamy is still practised on the sly. Am personally acquainted with a Mrs. Snow who is a polygamous wife with three small children.

The children are taught to dance at six years old. Dances are held especially for the little ones, and by the time they are twelve years old they run wild night as well as day. The language of men, women, and children is filled with bywords and oaths. I have heard gray-haired women who stood high in the Mormon Church use them. Still, there are many who feel as if they would like a better life.

One young lady, whose mother and relatives are strong Mormons, attended our revival and prayer-meetings, and almost decided to join us, but opposition has been so strong that she has given up coming for the present; however, we think she will unite with us later. Another young lady prayed and expressed her belief that she was saved, but was given to understand that she must leave home if she joined us. Seven counsellors, teachers, and bishops of the Mormon Church visited her home to reason with her, but she seemed steadfast. We learned to-day that she is compelled to attend the Mormon church and leave ours.

Last Saturday evening a neighbor came up for the purpose of converting my father. Mr. Mills, another neighbor, has been up with the Book of Mormon Doctrines and Covenants, etc., several times to talk religion. He has also attended church a few times, claiming that if we had anything better than he did, he wanted it. He is also willing to own up if you prove anything in his faith is false.

One of our members, Mr. York, was a Mormon twenty years, while many others are so disgusted that they seldom attend their meetings, and tell freely of the awful things that have been done.

The Gentile churches here have done much for Provo. American Forks, a little town fourteen miles from here, has a small Presbyterian church and school, but Mormonism is predominant, and the town has the reputation of being far more immoral than Provo. Would that we had more schools and missions. For ourselves we feel satisfied that the boys and girls who are now members, in good standing, of our church, would never have united with us if they had attended other schools and been under Mormon influence where the Sunday school superintendent and teachers get up balls in the meeting-house, and the bishop opens and closes them with prayer. Another thing, the Mormon boys and girls who attend our school, and often come to church, have a chance to see that there is a difference between us and themselves — that our boys and girls are purer, and must abstain from bad language; and, if there were no missions, or Gentile schools, all non-Mormon children must attend Mormon schools and, gradually, become like the Mormon children. We shall be glad of anything you can send us, but especially need paper, pens, pencils, etc., as we are obliged to furnish these things to quite an extent.

FLORA M. BERRY.

Dr. Jackson's Gift.

THE name of Dr. Sheldon Jackson has become a household word in Baptist homes, since the establishment of the Orphanage in Alaska. Dr. Jackson labored many years in the West, as a missionary of the Presbyterian Church. For some time he has intended to make a permanent investment for the church in the region where he gave so many years of his life. The coming of Statehood into Utah has given more power into the hands of the Mormons, and they have begun to remove Gentile teachers

CASTLE GATE, UTAH.

from the public schools and State academies. Dr. Jackson has given $50,000 towards the establishment of the Presbyterian College in Salt Lake City.

The Home Mission Monthly (Presbyterian) says: "The public generally assume, when a person makes a liberal donation of this sort, that he is wealthy, but in this instance the gift necessitates a great deal of self-denial. Having received a small inheritance by the death of his parents, a few years since, Dr. Jackson, through judicious investment, and God's blessing, has been able by careful economy, both past and prospective, to thus set in operation a work that will continue long after his noble life has ceased."

The great need to-day in Utah is for such colleges for the higher education of the young people in our Church. Would that some Baptist might give an equal sum for a college in one of the cities of Utah!

When we attempt great things for God we may always expect great things from God.

A Sabbath in Salt Lake City.

SOME years ago we spent several weeks in Salt Lake City, and were fortunate in securing board in the "Octogon," a building within the enclosure of the Presbyterian church and college. It was then used as the home of the teachers employed by the Presbyterian Society in the college, but was formerly the mansion of a wealthy Mormon and his eight wives. Through the kindness of one of these teachers we visited several Sunday schools and day schools of the Mormon Church, and learned much about Mormon customs. There are twenty-two wards in Salt Lake City. A session of the Sunday school is held every Sunday in each ward at 10 A. M. We went into one of the largest wards. About 250 were in attendance. They had their superintendent, assistant superintendent, secretary and treasurer, and the service was very much like our own service, except the celebration of the Lord's Supper, which occurs at every religious service. The Scripture reading was from the Book of Mormon. A singing-book for the Sunday school contained some of the beautiful hymns and words that we use in our own Sunday schools. Others were of the type of Joseph Smith's first prayer, the last verse of which tells of a bright light descending upon the kneeling boy, and then appeared to him God the Father and God the Son, "For he saw the living God," and another,

"With Jesus for the standard,
A sure and perfect guide,
And Joseph's wise example,
What can we want beside?
I'll strive from every evil
To keep my heart and tongue,
I'll be a little Mormon,
And follow Brigham Young."

We went into the class-rooms. The classes were all large. The lesson leaflets were from the Book of Mormon. Such a mixture of truth and error as we saw and heard that day convinced us of the truth of the remark of a mission teacher: "After laboring in this city for three months I thought I knew all about Mormonism. I have been here now seven years, and I know nothing about it. It is so deceitful, with an atom of truth and an ocean of error, one wonders how a human mind ever concocted such a scheme."

MORMON Church circles are deeply stirred by the position of Apostle Moses Thatcher, who is one of the most prominent Mormons. Apostle Thatcher dared to refuse to sign the statement which the Mormon Church sent out for the signatures of its officers and the assent of its members, to the effect that the consent of the Church should be obtained before any Mormon should accept a nomination for political office under the Government. Mr. Thatcher is now a candidate for the United States Senate. Should he be elected, the attempted interference of the Mormon Church in political matters would receive a severe rebuke. "While the Mormon Church," says Mr. Caskey of the Salt Lake Institute, "is doubling its efforts to control the people, there is some evidence that their taste of freedom of thought and action has made them less submissive. It is possible that the Lord is going to use this internal dissension to break the power of the Church."

From a Utah Resident.

"OUR mission progresses as much as we can expect under the circumstances. No one of the Gentile (non-Mormon) families is permanent. We just get to feel that we have secured a family for our mission, and we lose them. Scarcely any except Mormons can get work here, so they have to move away. It is much worse for non-Mormons, now that the Mormons have all in their own hands. If we could only have kept statehood from the Territory ten years longer, it might have been far better. The priesthood is getting very bold now,—they all teach the polygamy doctrines just as they used to in the early days, and the highest officials say in public that they are proud that they have been in the penitentiary for polygamy. Very few are arrested now for living in polygamy, and when they are, the penalty is not so much as the penalty for catching a trout out of the season permitted by law. There are two men living in polygamy in the same square that we live in, and the officials know it, but they are living in polygamy themselves, so they don't meddle. Strange to have a *marshal* living with two wives at the same time. One woman told me that when the high priest told her to become the wife of an old man near by, she told him that she would not. The priest then told her that she would be damned if she did not, and she answered him back, that she would as lief be damned after she died as before. The priest had her turned out of the church, and thus condemned her to be a servant in the next world to wait on the true saints of God, and she can never be owned by her parents in the other world, or be anybody's wife then. Just think of it! The Mormons think there is no disgrace equal to that of being childless. They honor the girls here that have children with no fathers, and they have them sealed to some man who is already dead, if no one of the men who might be responsible for the baby will marry them. There are no Mormon girls who could be called old maids, for they are all sealed to some man near by if they don't marry in good season."

THE overshadowing feature of the Mormon Church is the fact that it inculcates the doctrine of the supremacy of the Church in every walk of life over the Governmer

Care

GOES with me everywhere.
The broken lights upon the sea,
The star-lamps shining lustrously,
God's great wide world of field and moor,
The lofty cliffs that guard the shore —
I turn from all to meet the face
Of one who shows me little grace,
For Care
Is with me everywhere.

And One
Whose light is as the sun,
Whose pity never comes too late
Whose pardon, like Himself, is great,
Knows me unworthy, yet no less
Lingers in His sweet gentleness;
Jesus, my Saviour, takes my Care,
And He is with me everywhere,
For He
In life and death abides with me.

— SUSAN TEALL PERRY.

From Ogden to Salt Lake City.

THE first few miles the way lies through a succession of gardens and orchards, the first sowed with the earlier vegetables now approaching maturity, and the latter with apple, plum, peach and apricot trees, which already give evidence of an abundant crop of these fruits. Nothing more beautiful can be found anywhere. The land is exceedingly fertile, and not only well, but much of it artistically cultivated. Then we ascend by an easy grade to the bench land, which has not yet been irrigated. Here dry farming is carried on, and about ten bushels of wheat per acre are produced. A few miles across this promontory, and we descend into the valley again.

Talk about Alpine scenery! Can anything surpass this? To the right lies the lake, here twenty miles wide, and as smooth and clear as polished glass. Then across the lake, a frame-work of mountains, the highest peaks rising five thousand feet, their snowy cappings glittering in the bright sunshine. The train halts. Let us look around us. We are in a valley varying in width from five to ten miles, dotted over with farm dwellings, each having its orchards, and the spaces between covered with fields of wheat, oats, barley and corn. The average wheat yield on these bottom lands is forty bushels per acre. Then beyond the valley are the bench lands, about five miles wide, and then the Wasatch Mountains, which, like those upon the other side of the lake, are covered with snow. Here is the picture: a beautiful lake bordered with valleys luxuriant with vegetation, and the whole shut in by lofty ranges of mountain.

Here is a new town. Syracuse! cries out the brakeman. Have we been suddenly taken back to New York? No, an enterprising Syracusan, Mr. Adams, loyal to his native city, is building a second Syracuse upon the shore of the Great Salt Lake. But loyalty to his native city is not Mr. Adams's only motive. The Syracuse of Utah, like that of New York, is to be preserved and made rich by salt. The Great Salt Lake contains a larger proportion of salt than any other known body of water, and the salt is obtained at a trifling expense. The water from the lake is pumped into artificial ponds, where, under the hot sun, it is soon evaporated, and the salt is shovelled up by the cart-load, loaded upon the cars, and sent away to the mines. In smelting ores a certain proportion of salt is needed, and for this purpose alone an average of seven car-loads a day is used. The Alice mine of Butte City paid ninety thousand dollars freight on salt one year. The salt for smelting purposes does not have to be clean, as silica is as necessary in producing a flux as salt. Hence, it can be put upon the cars for three or four dollars a ton. How wonderful the provisions of a wise Creator! Here, right in the centre of the great mining region, the salt needed to produce the precious metals has been stored up, and mining could not be carried on if the salt had to be brought from the East.

Now on again for twenty-eight miles through a succession of fields and orchards, and we are in Salt Lake City. The first sight is disappointing. We had expected to see a city, and, behold, a forest! The city can only be *seen* by driving through it and seeing it in detail. Most of the dwellings are small, and each one has its orchard and shade trees, which quite envelop and hide it. But there are some beautiful dwellings, and not a few public buildings that compare favorably with those seen in Eastern cities. The most prominent of these is the Mormon Temple, which rises far above everything else in the city.

According to Mormon estimates, it cost over five million dollars, but many question whether some of the money raised for the purpose was not sent to Washington to influence legislation. The temple is not to be used as a meeting-house, but is to be altogether a sacred building. No Gentile will be allowed to cross its threshold. Here the priesthood, by the laying on of hands, will impart the Holy Spirit, and this with other gifts, such as the gift of tongues and of healing, makes up the endowment of a full-fledged Mormon. All polygamous marriages will also be celebrated here, and as no witnesses will be allowed, it will not be easy to prove them. —REV. DWIGHT SPENCER.

A MISSIONARY in Salt Lake City thus analyzes Mormonism: "It is made up of twenty parts: eight parts diabolism; three parts animalism from the Mohammedan system; one part bigotry from old Judaism; four parts cunning and treachery from Jesuitism; two parts Thugism from India; and two parts Arnoldism. Shake the mixture over the fires of animal passion and throw in the forms and ceremonies of the Christian religion, and you will have this system in its true component elements."

"THEY are such dear familiar feet that go
Along the path with ours, feet fast or slow,
And try to keep pace, if they mistake
Or tread upon some flower we would take
Upon our breast, or bruise some reed,
Or crush poor Hope until it bleed,
We may be mute —
Not quickly turning to impute
Grave faults; for they and we
Have such a little way to go — can be
Together such a little while along the way
We will be patient while we may.

"So many little faults we find,
We see them; for not blind
Is love. We see them, but if you and I,
Perhaps, remember them some by and by
They will not be
Faults then — grave faults — to you and me,
But just odd ways, mistakes, or even less,
Remembrances to bless.

SOME Mormons have been baptized as many as four hundred times, each time for some dead relative, who, not being a Mormon, could not otherwise enter heaven.

The Brief Story of a Life.

IN the autumn of 1884, there came into one of our mission schools in Utah a Danish lad of fourteen. He wore coarse, homespun clothing. His English was broken; he found great difficulty in mastering reading and spelling, but in all his other studies he towered head and shoulders above his mates.

Through the winter months he worked as janitor, thus paying his own tuition. During the summer he went out into the mountains to herd the sheep that furnished wool for his own clothing. Faithfulness seemed stamped upon his very soul, and his teacher knew that nothing short of the impossible would daunt him, either in study or work. In 1885, he and his sister, with his father and mother, converts from Mormonism, joined themselves with God's people.

One day, soon after this, his teacher said to him: "What are you going to be when you are a man, Fred?"

He looked up into her face with earnest eyes, and answered: "I shall be a preacher, and I should like to be a missionary."

Only those who were in Utah ten years ago can imagine the feelings of that teacher at these words. She said to him: "How can you ever be a preacher? Don't you know you must have a good education to become a preacher?"

"Yes," he answered, "but I intend to work and earn money to become a preacher." And the little man straightened himself up to his full height, while his eyes told the determination of his soul.

One night, in September, 1886, when the Santa Fe train pulled into Kansas City station from the West, a lad of sixteen stepped from a second-class car. Later in the same night the same boy stepped from a train at Parkville. He came on the cheapest ticket possible, with his small supply of homespun clothing, worked his entrance fee, entered the lowest academy class, spent his summer vacation months in the harvest-field to earn his clothing; carried off prizes in Greek and mathematics whenever they were offered; climbed steadily, without a backward step, until he reached the topmost round and graduated with the highest honor of his class. The pride that swelled the heart of his former Utah teacher, as she listened to his valedictory, was certainly pardonable, and the tears that dimmed her eyes, as she bade him a tender farewell, were not tears of sorrow. His aged mother had seemed near heaven for a year past, and it was gratifying that he could return to Utah and see her once more. He wrote from there: "I miss my college home more than I thought I could, but I am holding services on Sabbath, and am finding great pleasure during the week in preparing for the Sunday service." We thus see him in the old adobe schoolroom where first he declared his determination to be a preacher, telling the sweet old story of Christ's love.

He spent a day with us on his way to Western Theological Seminary, and certainly, as the swift train pulled in, and this young man stepped from the platform, no one would have recognized the Danish lad who stepped from the same platform at the same hour of night, nine years before. He said in his dignified, determined way: "I shall try to get into a family, and work for my board in Allegany." Thus we recognized the spirit of the lad, who, ten years before, had declared: "I shall earn money and be a preacher." We pressed his hand for a last tender farewell, and our eyes glistened in tears of gratitude as we said, "Good-by, God bless you!"

In November word came, "Fred is dangerously ill," and the day before Thanksgiving the wire brought us another message: "Fred is sinking." Thanksgiving Day came. We were assembled for praise and prayer. The clock in the college tower struck eleven just as we asked that God would spare to us the life of the one in the distant city. "But," we added, "Thy will, not ours, be done." Four o'clock brought the message: "Fred died at noon." Then it was we knew that his soul had gone up with our prayer, and that we had met at the Great White Throne.

When last we saw him, in parting we said, "God bless you." And so He has. He has called him into a future brighter than any we could have pictured for him, while we stand this side of the gate in wonder.

"Had this young man lived," we say, and pause—unconsciously half questioning Providence as we think of the good which he might have done. Shall we not rather thank God that he did live long enough to develop into noble manhood, and that he was saved for life eternal through influences which our mission schools set in motion—influences which have reached and saved many a young life in Utah.—*Presbyterian Home Mission Monthly.*

ONE of the worst features of Mormonism is the way in which the most sacred things are desecrated in the name of religion, so that "the way of truth is evil spoken of." Take two or three examples:

The Mormons devote a great deal of attention to dances and balls, and it is a customary thing to open these performances with prayer.

But the worst example is that in connection with the Mountain Meadows Massacre. John D. Lee, the Mormon bishop who was executed in the spring of 1887 for participation in that awful horror, tells us, in his published confession, that the Mormon leaders who engaged in that massacre spent most of the preceding night in a prayer-meeting, asking the Lord to guide them in their murderous enterprise. For a long time they were in doubt whether they had the sanction of the Lord or not. But towards morning they all felt that the Holy Spirit was with them, and in the name of the Lord they went out and slaughtered, in cold blood, 119 men, women and children, because they were Gentiles, and therefore the Lord's enemies.—*Handbook of Mormonism.*

"O GOD of Love, give us calm, pitying eyes
And sweetest patience. Let us also see
The glory and the grace that underlies
Each shapeless mass that waits a touch from Thee."

American Baptist Home Mission Society.

What About the Debts?

IN the first place: The debt of the American Baptist Home Mission Society, March 31, 1897, exclusive of sundry amounts specially designated for this purpose, was $182,000. This is only about $2,000 more than the estimate made December, 1896. The debt of the American Baptist Missionary Union is about $304,000, which is also near the estimate then made. So, then, the aggregate debts of both are $486,000.

Secondly: Towards the payment of these debts, besides Mr. Rockefeller's pledge of $250,000, there had been pledged and contributed, April 10th, about $70,000. Active measures which have been employed to awaken special and general interest give promise of $100,000 by May 1st. Ministers are responding to the call of their brethren on the Boards of the Societies for special offerings for this purpose. Letters from some pastors on meagre salaries are very touching because of the spirit of consecration and sacrifice shown in their offerings.

Thirdly: There have been but few large contributions, the largest being $5,000, and only three of these. We fear that our brethren of wealth have not fully estimated their proportion of this great sum required to save our work from irreparable disaster. For both Societies, it would seem that there should be several individual offerings of $10,000, and at least two or three of twice this amount. We entreat those whom God has blessed in temporal matters to make the most liberal offerings in their power.

Fourthly: The Societies urge that all individual and church pledges for the debts be reported at once to the District Secretaries or to the rooms of the Societies, so that the total amount pledged and paid may be approximately known by May 15th before the meetings at Pittsburg, the 19th.

Fifth: Let prayer be made unceasingly for the blessing of God upon this effort. In case these debts are not provided for, it appears inevitable that an immediate reduction of forty to fifty per cent. must be made in our mission fields at home and abroad. Help to avert this calamity.

The Anniversaries at Pittsburg.

THE anniversaries of the Home Mission Society, the Publication Society, and the Missionary Union will be held at Pittsburg, Pa., in the order named, from May 19th to the 25th. The meetings of the Home Mission Society will be from Wednesday morning until Thursday noon; Thursday afternoon will be given to the meeting of the Historical Society; Thursday night until Friday night, the meetings of the Publication Society; Saturday forenoon and night, meetings of the Commission on Christian Beneficence; Saturday afternoon, the Baptist Young People's Union; Monday and until Tuesday noon, the Missionary Union.

Instead of three sermons on Sunday before the Societies, as usual heretofore, it has been arranged to devote the whole day to Christian conference and prayer for God's blessing upon our people and upon our great missionary enterprises, which are at such a crisis for lack of resources. It is expected that Dr. Henry G. Weston, of Crozer Theological Seminary, will open the morning session with a fifteen-minute address on the theme: Thanksgiving to God for the wonderful spread of the Gospel during this century. In like manner, Dr. Augustus H. Strong, of Rochester Theological Seminary, will lead the afternoon session, the theme being: Prayer for the deepening of missionary conviction and for the wise use of present opportunities in our mission fields. Dr. Galusha Anderson, of the Divinity school of the University of Chicago, will lead the evening session, the theme being: Prayer for a fresh consecration of ourselves and our possessions as stewards of Christ to His service.

Let Sunday, May 23d, be a memorable day in our history because of the manifestation of God's presence as His people shall unitedly wait before Him for His blessing. Let this day witness such a bowing of American Baptists before the Throne of Grace that there shall result a spiritual quickening that will be a new birth to the denomination.

MISSIONS.

A Father in Israel.—Missionary Pastor J. Fulton, writing from Abilene, Kansas, says: "I have been at fault in keeping no record of pastoral visits, yet scarcely a day passes that I do not make such. Many think I visit far beyond my strength. On Sunday, March 28th, I shall be eighty-one years old."

Chinese Converts.—General Missionary Latourette says: "Our Chinese Mission (Oakland, Cal.) has more than trebled in attendance since October 1st; there has been a spiritual refreshing also. Eight have been baptized; four others await baptism."

Hard Fare.—A Western missionary writes: "I report only a part of salary raised. The people are in very great straits in money matters. Some of our members have lived for days on potatoes and rolled oats, seasoned and eaten with salt only. They have, nevertheless, done better than last quarter already, and I hope that by the end of the month they will be very little if any behind."

A New Macedonia.—Missionary Richardson, writing from Larned, Kansas, says: "It is heartrending to hear the pleadings of our people just west of us from fifteen to twenty miles, and on to the western line of the State. One dear sister, who lives fifteen miles out, was in my congregation to-day, and begged me to come and hold a meeting for them. I am under promise to go, yet if I were to consult my feelings I would not do so, for I am of heavy weight and have had the grippe for eight or nine weeks; however, I have no time to rest, but must be about my Master's business."

A Little Timely Help. — General Missionary Proper writes: "Notice has come this morning that the North Seattle Church will get along without missionary aid this year. Some three years ago this church met to consider the matter of giving up and letting the work go down. At the request of Deacon Hull I put off my trip east of the mountains one day to attend that meeting, and threw all my influence to stay the time of disintegration, and encouraged them to expect aid for a time. I also had raised the last $1,000 of subscriptions on the debt. It was the turning-point. A pastor was settled, and the church now reports 166 members, and there are large congregations. The church has gone through the fires of dissensions and of purification."

Noteworthy Giving.—General Missionary Dyke says: "I enclose two dollars with the accompanying letter. That gift means a great deal. It is from a very poor man, a colored preacher whom I saw at a convention last winter; he had on an old straw hat, and was otherwise poorly dressed; his wife was there, as poorly clad as he, and yet they seemed like very respectable people. He is a very fair preacher, and very useful among his people."

Destitution.—Rev. S. D. Johnson, laboring as district missionary among the colored people of Oklahoma, says: "They hold meetings in public schoolhouses and in some log churches; they are endeavoring to establish themselves on their farms; they have scarcely clothes to wear, little food to eat, and no money; there is not a church among them able to pay its pastor six dollars a month. I have travelled 300 miles, and visited eighteen churches during the last three months. They highly appreciate my visits.

How Mr. Rockefeller Began to Give.

THE *New York Tribune* recently contained the report of an address by Mr. John D. Rockefeller to the young people of the Fifth Avenue Baptist Church, New York City, from which we make some extracts.

"I have brought with me to-night, to show you young men, a little book — a book, I think, which may interest you. It is the first ledger I kept. I was trained in business affairs, and I was taught how to keep a ledger. . . . It shows largely what I received and what I paid out during my first years of business. It shows that from September 26, 1855, until January 1, 1856, I received $50. Out of that I paid my washerwoman and the lady I boarded with, and I saved a little money to put away.

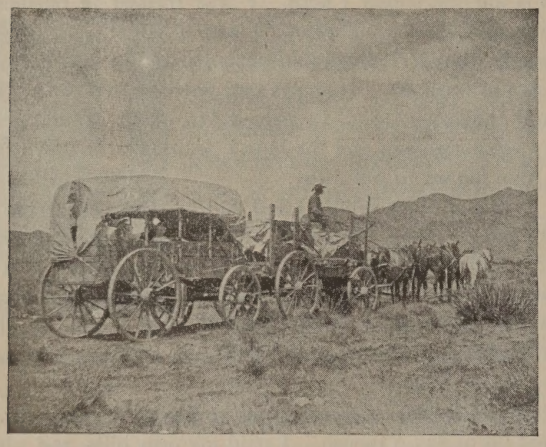
"Among other things, I find that I gave a cent to the Sunday school every Sunday. That is not a very large sum, is it? But it was all the money I had to give for that particular object. I was also giving to several other religious objects, and what I could afford to give I gave regularly, as I was taught to do, and it has been a pleasure to me all my life to do so.

"I had a large increase in my revenue the next year. It went up to $25 a month. I paid my own bills, and always had a little something to give away, and the happiness of saving some. In fact, I am not so independent now as I was then. I did not make any obligations I could not meet. I lived within my means, and my advice to you young men is to do just the same. . . . I find in looking over it that I was saving money all this time, and in the course of a few years I had saved $1,000. Now, as to some of my expenses. I see that from November 24, 1855, to April, 1856, I had paid for clothing $9.09. I see also, here, another item which I am inclined to think is extravagant, because I remember I used to wear mittens. The item is a pair of fur gloves, for which I paid $2.50. In the same period I find I gave away $5.58. In one month I gave to foreign missions, ten cents; to the Mite Society, fifty cents, and there is also a contribution to the Five Points Mission. I was not living then in New York, but I suppose I felt that it was in need of help, so I sent up twelve cents to the mission. Then to the venerable teacher of my class I gave thirty-five cents to make him a present. To the poor people of the church I gave ten cents at this time, and in January and February following I gave ten cents more, and a further ten cents to the foreign missions. Those contributions, small as they were, brought me into direct contact with philanthropic work, and with the beneficial work and aims of religious institutions, and I have been helped thereby greatly all my life. It is a mistake for a man who wishes for happiness and to help others, to think that he will wait until he has made a fortune before giving away money to deserving objects."

Mormon Missionaries among Us.

IN Chicago, Brooklyn, and elsewhere Mormon missionaries are making numerous proselytes to their faith. No little excitement was occasioned recently in Chicago by the announcement that nearly two hundred had been won to the Mormon faith; while they have reported seventy-eight converts in Brooklyn. Even if these figures are considerably discounted, they denote a new crusade in the interests of Mormonism.

One of their most capable missionaries has been holding regular services in Brooklyn and New York City. Prompted by curiosity, we recently attended one of his services, held in the parlor of one of that faith. About thirty were present, most of them apparently of average intelligence. They had Mormon hymn-books and sang as if accustomed to them.



EN ROUTE FOR ZION, 1846.

The missionary himself was a persuasive and forcible speaker, using the Bible adroitly in support of his position, namely, that there had been several dispensations where the Gospel was preached, each later one with more fullness, and that the last great revelation, which he claimed was foretold in the book of Revelation, was that to Joseph Smith. He also stated that there were 720 Mormon missionaries now at work in various parts of the world; that they go forth and labor without salaries, depending upon those among whom they labor for their support. Evidently, although polygamy has been generally suppressed by law, Mormonism as a religious system is by no means dead, and is destined to add to its adherents in Utah and elsewhere.

But what shall we say as we think of 720 Mormon missionaries, representing about 200,000 of that faith, while nearly five times as many Baptists have only eight or ten missionaries, male and female, in all. And must some of these be recalled if retrenchment in our Home Mission work becomes imperative?

Losses to the Church. — George Q. Cannon, next to the highest official, says: "The work of disintegration is operating silently among us. . . . Men and women are dropping off like worm-eaten apples from our trees. They are losing their faith and their standing; and family after family is disappearing and being forgotten."

AN intelligent family, recently from Australia, says: "Nothing taught by Mormon elders proved true on coming to Utah." They attend our church and school, having had enough of Mormonism. Were it not for bread and butter and social relations with which they have grown up, doubtless one-half of the Church would apostatize.

From Our Missionaries.

CHANGES in Utah for the better are gradual, but sure. Christian churches, schools, and contact with Eastern people, have softened the feelings, and in part removed the prejudices of the common people towards Gentiles, so called, and brought conditions to which the priesthood must conform. No stone is left unturned, however, which promises to hold a grasp on the people by the hand which grows feebler every year as the light comes over the Eastern mountains.

They attempt to hold this power: —

1. By drawing the lines as taut as possible without their snapping. But the young people on whom they depend are on the fly. Theatre-going, card parties, and dancing are the chief and almost nightly amusements, which have been taught by the heads of the Church, until restraint is impossible. Dancing in their meeting-houses, opened by prayer, and the life of many of their priesthood of vulgarity and profanity have eliminated all respect for their religion.

They attempt to hold their power: —

2. By new recruits. To accomplish this, young men are drafted into the service as missionaries from all conditions in life, whether ignorant or profane, and are sent into all countries, from which our Southern States suffer most. These men, it is claimed, are called by revelation from God. One recently called and commissioned was immediately recalled, having a twenty thousand dollar suit brought against him for being too intimate with a woman. Doubtless their God, Adam, was in a semi-comatose state when he gave the first order, but on learning its effect on the public mind, he thought wise to countermand the order.

Political Situation. — Since Democracy prevailed, and overwhelmingly so, quiet reigns, save when Democrats are divided on the election of a United States senator. But the Church was opposed to Moses Thatcher, and prevailed. Because Moses, though an apostle, would not obey and sign the "Church Manifesto," he could not lead Israel in Washington, and his apostolic head fell in the basket with a thud. Yes, they believe in religious liberty, — every one has the privilege of voting as he pleases, but if they don't vote to please the hierarchy they are sidetracked, nevermore to be shackled to the Mormon Church.

Don't think that polygamy is given up, for children are born in polygamy, and no notice is taken of it.

J. C. ANDREWS, Provo, Utah.

Salt Lake City.

ONE year's history of Utah statehood is recorded. No effort has been lost in seeking to get firm hold of the reins of Church and State.

In all lines of church work, activity has intensely increased. The Prayer Circle ("Danites or Destroying Angels") has been reorganized in all the State. This is the circle of which John D. Lee was leader at the Mountain Meadow Massacre. The reorganization must mean a new vocation. Then the Church is sending, this spring, 1,500 missionaries into all parts of our land and foreign lands. Most of the missionaries are boys in or just out of their teens. When a boy gets too bad, morally or theologically, to be controlled, he gets orders to go on a mission for two or three years. This saves enlarging the reform schools.

Public sentiment is so strong that he must go, or forever be the butt of ridicule. Their zeal is stirred by the honors of a Tabernacle ovation which awaits their return. This class seems most successful with the class generally reached by Mormonism.

Polygamy is crawling out of its slimy hiding-places. I could cite many examples, but Uncle Sam might refuse to carry the sickening details.

Plural marriage is substituted by celestial, which easily becomes terrestrial. A bright Mormon girl dropped out of the State University. Report says she is in the home of an apostle, and soon to become a mother. Utah is the banner State for cigarette smoking. The dance is a craze, and I am told that eighty-five per cent. of the marriages are forced, largely the result of the dance craze.

In no State of our Union is profanity so near universal.

It is a great error to report that since Utah has statehood she is not so strictly a mission field.

S. G. ADAMS, *General Miss. for Utah.*

The Black Snow of Chicago.

IN February, 1896, Chicago and the regions round about were astonished at a fall of black snow, or of a hue so dark and dingy as to justify this description of it.

Everywhere city and country wore a dismal, funereal appearance. It soiled garments, it made everything look forbidding and filthy. Everybody asked what was the explanation of this strange phenomenon. "What is it, whence is it?" Scientific men analyzed the snow to ascertain what it contained. The result showed that it contained minute particles of dust from some distant locality, perhaps a desert waste, that had been carried aloft in the upper atmosphere by a violent whirlwind and borne eastward until at length, the force of the whirlwind being spent, the dust sifted down with the snow over Chicago. A desert waste in the distance: defilement and damage in the city.

Herein is a parable. So long as a moral waste exists in any part of our land, so long, at any moment, may its malign forces be precipitated upon the fairest and best in our Christian civilization. Thus, even now, that sin-blighted desert of Utah, is precipitating upon us her own false teachers. A moral desert two thousand miles away: defilement here.

What is our duty? The reclamation of these moral deserts.

Flags on Schoolhouses.

A MOVEMENT is on foot, headed by the *Youth's Companion* and favored by the Grand Army of the Republic, to place a flag over every schoolhouse in the land, from ocean to ocean and from the Canadian Lakes to the Mexican Gulf.

Colonel Tatlock, acting as a National officer of the Grand Army, special aide in the educational department, is looking after the details of that laudable work in Utah, and has been instrumental in placing flags upon the buildings of the public schools in Tooele City, Farmington, Morgan City, Hyrum, Spanish Fork, Brigham City, Mt. Pleasant, Richfield, Cannonville, Fillmore, Beaver, Panguitch and Circleville, all without one cent of expense to the State or to any county or town. The flags are six feet by ten feet, of fine, durable bunting, calculated to last a number of years.

The points to be supplied in the very near future are Heber, Kanab, Chester, Manti, Nephi, Laketown, Springville, Pleasant Grove, American Fork, Moab, Monticello, and perhaps others.

This movement is not only popular among the children, but among all ages and both sexes; patriarchs of eighty-six years, great-grandmothers, men of business, and of all the professions. Very often the school-buildings, spacious though they may be, in many places are too meagre for the accommodation of the vast crowds which assemble to pay loving tribute to our Nation's honor and our Nation's emblem.

EAST SIDE BAPTIST CHURCH AND PARSONAGE, SALT LAKE CITY, UTAH.

EVERY Mormon must do three things: Obey the priests, be baptized, and pay tithes. Every new convert is obliged to give one-tenth of what he raises and one-tenth of his possessions, even if he has no money.

After every sin, if immersion is performed, the person is again clean, even from the sin of murder.

Mormons and Christian Fellowship.

AT a recent session of the Utah Presbytery a committee report was adopted, setting forth the reasons why Christians cannot fellowship with members of the Mormon Church.

1. The Mormon Church unchurches all Christians. It recognizes itself alone as the Church. It teaches that Christians of every name and nation and century, since the Apostolic Church, are in a state of apostasy, without authority to teach, preach, or administer the sacraments, and that salvation and "exaltation" are to be found alone in the church organized by Joseph Smith. They thus not only unchurch, but disfellowship all Christians, and demand that we must yield to the authority of the Mormon priesthood or perish.

2. The Mormon Church places the Book of Mormon and doctrine and covenants on a par with the Bible, and requires subscription to the inspiration and authority of these books as a condition of acceptance with God and fellowship with His people.

3. The Mormon Church makes faith in the person and mission of Joseph Smith an essential article of faith; so much so, that the man who rejects the claims of the "modern prophet" is a rank heretic and a "son of perdition."

4. The Mormon Church makes faith in the doctrine of the Mormon priesthood, and submission to the same, essential to man's future blessedness, and unbelief in this priesthood a damning sin.

5. The Mormon Church teaches a doctrine of God that is antagonistic to the Scriptures, dishonoring to the Divine Being and debasing to man. It teaches that God is an exalted man, who was once as we are now, and who is forever changing, ever advancing, becoming more and more perfect, but never reaching the condition of absolute perfection.

6. The Mormon Church teaches that Adam is God, the creator of this world, and our God, and the only God with whom we have anything to do.

7. The Mormons are polytheists. They believe in a plurality of gods. They thus place themselves on a par with the heathenism of old Greece and Rome.

8. The Mormon Church teaches a mongrel and unscriptural doctrine of salvation. It uses the atonement of Christ to cover original sin, the sin of Adam, and teaches its adherents to depend on their own righteousness, or good works, as the basis of pardon for actual personal sin.

9. The Mormon Church believes in polygamy. The doctrine is both sacred to them and fundamental. The manifesto was not, and did not pretend to be a repudiation of the doctrine of celestial marriage. It was, as all honest Mormons freely confess, only a "suspension of the practice" for the time being. They hold the principle to be as eternal as God Himself.

10. The Mormon Church teaches that God is a polygamist, the natural father of all intelligent beings in heaven, earth, and hell; that angels, men and devils are His offspring by procreation or natural generation, and that Adam is the father of Christ's human nature, as Brigham Young was the father of his children.

With such a system of doctrine as this Christians have nothing in common. There can be no fellowship between light and darkness, hence there can be no fellowship between Christianity and Mormonism. God has solemnly warned His people against such peril, saying: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore, come out from among them, and be ye separate, saith the Lord" (2 Cor. 6: 14, 15, 17). — *Missionary Review.*

FROM the *Deseret News*, a Mormon paper, we quote the following with regard to the mission teachers: "The teachers are perjurers and villains. The fool stage they have long since passed. The Utah citizen who would send his children to such imps of Satan to be educated is an enemy to civilization and to the American Republic." And yet one of these teachers, whom the Woman's Home Missionary Association supported through the New West Educational Commission in Bountiful that same year, is mentioned in a Gentile paper as having "such a combination of wit, wisdom, and devotion as is rarely seen in one woman."

The Mormon bishops are careful to keep their people from coming to the Christian churches, and they talk much against us. At a meeting held a few days ago one of the high priests said that they must not allow the people to go among the Christians, as they were not God's people. Here is an exact quotation from his speech: "Oh, thou abominable Christianity, fit only to have thy head placed upon the block, and cut off." Another quotation was: "This cursed Christianity must go." The same spirit that has always been with the Mormons remains, and it will take long years to root out the dreadful feeling against our churches, but we feel sure that God wants us to still keep at the work wherever we can reach any one.

"I HAVE long since ceased to pray, 'Lord Jesus, have compassion on a lost world!' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is for you to have compassion. I have left you to fill up that which is behind in mine afflictions in the flesh for the body's sake, which is the Church. I have given my heart, give your hearts.'" — REV. A. J. GORDON, D. D.

Wise Sayings.

"OUR grand business is, not to *see* what lies dimly at a distance, but to *do* what lies clearly at hand."

—CARLYLE.

"WERE half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts." — LONGFELLOW.

"IN our times and in our land, the noblest use for wealth is in promoting efforts to bring the Gospel of Christ to the hearts of the people and to bring the people home to Christ." —PRES. MERRILL E. GATES.

OUR YOUNG PEOPLE

CONDUCTED BY ANNA SARGENT HUNT.

Our Girls

May.

"THERE will come a maiden soon, I ween,
Dressed in a cloak of palest green;
The robins follow her gentle call,
And wild flowers bloom where her footsteps fall."

Hints.

"HOW can we introduce some kind of a novel feature into our meetings? We have tried all the things we can think of." We very well know how our girls are often at their wits' end to decide what to do next. Well, supposing we try the expedients our Exchanges speak of. For instance:

A Missionary Salad is placed before the readers of *Lutheran Mission Studies*, and it is made in this way: Leaves cut from green tissue-paper, crinkled in the hand, with missionary items, anecdotes, etc., written on paper pasted to the stems of the leaves, which are then placed in a salad bowl and passed around the circle, and the items read. It is also a good plan to use questions instead of items, and see how many can be answered."

A Budget is also made up by the same magazine, which may be "a monthly or quarterly journal on the lesson studies and general missionary intelligence, with two editors and a staff of contributors. Sometimes it could be read at regular meetings, and it would always be good for social or informal meetings."

A Missionary Memorandum Book would be placed in the hands of the young people as they go on their summer vacations, if *Over Sea and Land* could have its way. Were we to give them out we should make neat blank books with pretty covers, and put on the name of each one of the peoples among whom our Society labors — Freed People, Indians, Mormons, Chinese, Foreigners, Alaskans, Mexicans. Then we would ask those who took the books to be on the lookout for interesting news about the people named on the cover, and to copy the items. These books will be found wonderfully helpful in the programmes next fall and winter as the different parts of our work are taken up.

Facts.

SOME people think, now that Utah is made a State, that the Mormons are doing nothing to build up their religion. Is that true? The papers of April 13th reported two Mormon missionaries at work in a Maine town.

MISS CLARA HOWARD, one of Spelman's pupils, and for some years teacher in Africa, in an address in March *Spelman Messenger*, speaks of the early work of the school in these words: "The influence of the founders of Spelman Seminary has spread like the green bay tree, and many have found rest and quiet under its branches. Some of the first-fruits of the consecrated work of the basement heard a call for help among the needy across the waters, and have been for years, and are to-day, lifting up the standard for Christ in Africa." Nora Gordon was one of this number, and now, as the wife of a missionary, will do great good. Lena Clark, a graduate from the Missionary Training Department in 1895, is laboring earnestly in the Congo region, her native land.

An African prince recently addressed the pupils in the Seminary chapel. His people are Mohammedans. They are strict in observing the prescribed fasts and prayers, and almost never get drunk. They do not want traders with their rum to come to them; such men make the people worse. He is in the Southland pleading that the best of the colored people go in numbers to carry Christianity to the hearts and homes in Africa. They will receive a warm welcome.

HERE is a partial recitation in the Brigham Young Academy:

Professor. — "Adam is our God."

Student. — "How can Adam be God? He sinned."

Professor. — "Never mind. There are some things we cannot understand. This is a matter the priesthood inside will explain to us; but certain it is Adam is the only God with whom we have to do."

Some have thought the Adam-God theory of Mormon doctrine dead. This incident will show that it still survives. —*Home Mission Monthly* (*Presbyterian*).

"I AM only one, but I am one; I cannot do everything, but I can do something; what I can do, I ought to do; and what I ought to do, by the grace of God I will do." — *Ex.*

Our Little Folks

THREE LITTLE MAIDS.

THREE little maids a-skipping
Out into Wonder-land,
Somewhere they may discover
A children's Mission Band.

Buds on the trees are bursting,
Green is the grass below.
Birds in the branches singing,
Softly the breezes blow.

Out in the summer sunshine
Patter the little feet;
Guide them, we pray, our Father,
Into Thy service sweet.

* * * * * *

Where are the baby faces,
Dimpled and fair to see?—
Lost on the road to Girlhood,
Older, my darlings three.

Still are their hands clasped firmly,
Still are their hearts as one.
God in His heaven is watching,
Life has but just begun.

Skies are as blue as ever,
Happy are they at play,—
Always they find for Jesus
Something to do each day.

A. S. H.

THE little maids in the picture are *real* children living in a Massachusetts town. They are now nine years old, and are inseparable in church, Sunday school and day school.

"YOU are very old," said a merry little girl to a gray-haired man, "but I am very new." "Yes, you are very new. But do you know that a stain shows very plainly on a new dress? So you must look out not to get the stains." Some of our little readers are quite new. But you are not so new that there are no stains on your soul. Bring these at once to Jesus, and have them washed away.—*Ex.*

THE great-granddaughter of Brigham Young, to whom reference is made in the Mission Band lesson, is a granddaughter of Mrs. Stenhouse, whose book on her "Life among the Mormons" has been so widely read, and is such a thrilling story.

"THEN hey for the spring! when the sweet birds sing;
Both lads and lassies love the spring."

Mission Band Lesson No. III.

The Mormons.

NINETY-TWO years ago, Joseph Smith, the founder of Mormonism, was born in Sharon, Vt. His parents were idle, shiftless sort of people. The father once in a while did a day's work, while the mother brought in a little money by fortune-telling, pretending by the use of a witch-hazel twig to be able to tell the farmers where they should dig their wells.

Joseph, or "Joe," as the neighbors called him, thought it smart to follow his mother's example, and the ignorant, superstitious people about him believed that from the smooth white stone, which he picked up by the brook and placed in his hat, he could tell them what would happen to them. When he was fifteen years old, while living in Manchester, New York, he began to think about religious things, and one day, while he was alone in the woods praying, he says he had a vision and that he saw in the sky two very bright figures, who talked with him and told him not to join any of the churches, because the Lord was displeased at the things they taught.

Three years later, he claimed that the angel Moroni appeared to him, and informed him that he was to be a great prophet, who would be known all over the world. He also told him to dig in the hill near his father's home and he should find a box containing some plates of gold, on which, in curious characters, were written very important things which he would need to know in his great work. With the plates would be two stones, or crystals, in silver bows, like a pair of spectacles, called the Urim and Thummim, which would help him understand the marks on the plates. Although he claims to have found the box, he was not allowed to take it till four years had passed away. He then pretended to learn from the golden plates a history of the people that came to America many hundred years before Christ, and the story of the Gospel that Jesus had brought to them.

Thus the "Book of Mormon" took the place of the Bible, and Joseph Smith now set himself up as the leader of the new religion. He was a very bad man, but he caused the people to believe his actions were right, and as they thought him to be very wise, they did just as he told them to do.

The Mormon Church was organized in Fayette, New York, April 6, 1830, with six members. Missionaries went abroad among the ignorant of other countries, and many people soon accepted the evil teachings. Joseph Smith was killed in a quarrel in 1844, and Brigham Young at once took his place. Leading 20,000 Mormons into Utah in 1848, he founded Salt Lake City, which has now a population of 44,843, with a magnificent temple costing $10,000,000. Utah was admitted into the Union January 4, 1896. The Mormons call themselves "Latter Day Saints," and they number 250,000, of whom 110,000 are in Utah. There are also settlements in Idaho, Montana, Colorado, New Mexico, and Arizona, and in Mexico and British America.

Every six months missionaries are sent out into all parts

of the United States and into every country on the globe to make converts.

Some of the chief teachings of Mormonism are that Jesus Christ was only a prophet like Mohammed, Joseph Smith and Brigham Young; that people must be Mormons on earth and in eternity, and that the dead can be made Mormons if some living friend is baptized for them. We once had a personal friend, whose uncle was a Mormon elder, who had been baptized several hundred times for those who were dead. If the people should all follow one of the chief Mormon teachings, there would be no happy homes in Utah, because it says that a man may have many wives.

The children have been taught, in their Sabbath schools, to sing to the tune, "I want to be an angel," these words:

"Though I am young and little,
I too may learn forthwith
To love the precious Gospel
Revealed to Joseph Smith."

There are many mission stations in Utah, and the little ones are learning the true story of Jesus' love, and the songs that sound so sweetly in our New England Sabbath schools, instead of the rhymes which are full of wrong instruction. In one of the schools the great-granddaughter of Brigham Young is learning the way that leads to happiness here and hereafter.

Lesson Questions.

I. WHAT can you tell about the early life of Joseph Smith, the founder of Mormonism?

II. Give some facts about the finding of the "Book of Mormon."

III. When and where was the Mormon Church organized?

IV. How were converts to the new religion secured at that time, and is the same plan followed now?

V. What became of Joseph Smith, and who followed him as leader of the Church?

VI. How many people live in Utah?

VII. How many Mormons are there, and where are they to be found?

VIII. When did Brigham Young die?

IX. What are some of the teachings of Mormonism?

X. Is any missionary work done in Utah?

XI. Look in the last sentence of the story and find a fact that would have surprised Brigham Young if he had lived to know it.

A Child's Prayer.

LITTLE hands I bring, O Father,
Teach them loving things to do;
Eyes for seeing, ears for hearing,
Feet for willing service, too;
All I am, dear Father, take,
Bless me now for Jesus' sake.
Amen.

THE "BOOK OF MORMON" is to the Mormons more important than the Bible, because it is thought to be a later message from God.

Letter from a Junior Band.

MANSET, S. W. HARBOR, ME., March 23, 1897.

TO THE EDITOR: It may encourage some one to know that the little ones in South West Harbor, Maine, are working heart and hand for the Master.

Last October, our pastor's wife, Mrs. H. Y. Vinal, organized a Junior Band, to which members have been continually added, so that now we number more than forty. We have very interesting meetings every Saturday afternoon. Master Henri Dolliver, our president, presides in a very creditable manner. We have given one concert, made and sold one quilt, and are now making preparations for a fair, which we propose to have next summer. Yesterday we sent our pennies of self-denial, to which had been added the income of our work and concert, the amount of $16.00, to the mission rooms, Tremont Temple. Besides this, we have retained a surplus of $4.00 for home work. Pray for the little workers at Manset, Maine. We would like to correspond with other bands.

ELLA BELLE BATTIS, *Secretary*.
By Mrs. H. Y. V.

DO YOU think you could learn to sing a song,
Though you drummed and hummed it all day long,
Till hands and brain were aching,
That would match the clear untutored notes
That drop from the pretty, tender throats
Of birds when the day is breaking?

— PHŒBE CARY.

THE following from a mission teacher in Utah shows the absurdity of the instruction given by Mormons to their children: "The Bible lessons are entirely new to many of the Mormon pupils. There is utter ignorance of the simplest Bible truths or history. From one of my brightest boys I elicited the fact that Christ lived before Moses, and Mount Sinai was noted because God buried a man there once."

THE image of the angel Moroni, who is said to have appeared to Joseph Smith, stands on the highest pinnacle of their temple in Salt Lake City.

Annual Meeting.

THE nineteenth Annual Meeting of the Woman's American Baptist Home Mission Society will be held in the Cranston Street Baptist Church, Providence, R.I., Wednesday and Thursday, May 5th and 6th, beginning at 2 P.M. Wednesday. Those wishing entertainment will send their names and address, with the time of their arrival and the days entertainment is desired, to Miss Maria Weeden, 596 Branch Avenue, Providence, R.I.

We have received the following directions for reaching the Cranston Street Church, for delegates arriving at the Providence Station in Providence: "Go across Exchange Place to Butler Exchange Building, through this building to Westminster Street. Take any Cranston car going west, marked 'Arlington,' 'Knightsville,' 'Meshanticut Park.' All these cars pass the church."

Provisional Programme.

WEDNESDAY AFTERNOON AT 2 P.M.

Singing.
Reading of Scripture.
Prayer.
Appointment of Committees.
Reports of State Vice-Presidents.

Report of Paper Mission.	Miss Eva E. Howlett.
Paper.	Mrs. David Bentley, Massachusetts.
Paper.	Mrs. Parker, Connecticut.

WEDNESDAY EVENING AT 7.30 P.M.

Singing.
Reading of Scripture.
Prayer.

Address.	Mrs. Amanda Miller Coleman.
Address.	Rev. Arthur St. James.

THURSDAY MORNING.

Devotional Meeting at 9.30 A.M.
Singing.
Prayer.

Report of Treasurer.	Miss Gertrude L. Davis.
Report from Alaska.	Mrs. James McWhinnie.
Report of Board of Directors.	Mrs. M. C. Reynolds.

Singing.

Word Pictures:	
1. Alaska.	Miss H. N. Lathrop.
2. French.	Miss Minnie Pickering.
3. Mexico.	Miss Gertrude Rausch.
Open Parliament Mistakes:	
Of Presidents.	By Members.
Of Members.	By Officers.
Other Officers.	By Presidents.

THURSDAY AFTERNOON AT 2.30 P.M.

Singing.
Prayer.
Election of Officers.

Paper.	Mrs. W. S. Ayres.
Address.	Mrs. J. L. Pettit.
Poem.	Mrs. Anna Sargent Hunt.

Singing.

Address.	Mrs. A. M. Coleman.
Address.	Rev. M. H. Bixby.

Benediction.

OWING to lack of room, we shall not be able to print in ECHOES the list of barrels. We would like to have the Circles notify the Corresponding Secretary, as usual, when barrels are sent, so that the number may be equally distributed among the schools.

OUR PAPER MISSION.—Through this agency many ministers and laymen, South and West, are supplied with good reading matter which they could not afford to purchase, and many papers find their way to needy Sunday schools and to our Home Mission schools, where they are gladly welcomed by teachers and students. Those wishing to send helpful books, or their papers and magazines, regularly, to these needy fields, will be supplied with addresses on application to Miss Eva E. Howlett, Wakefield, Mass. Those desiring further information about this department can obtain the leaflet, "Our Literature Mission," at the above address.

WE trust our subscribers will bear with the mistakes regarding ECHOES. When the papers leave the printer they are sent to the mailing company, and from them sent to their destination. The addresses are all new to the mailing company, and it will take a little time to adjust matters. The grace of patience, and a postal card sent to Miss Gertrude L. Davis, Tremont Temple, Boston, will smooth out the difficulties. We wish our subscribers would remember that single subscriptions are twice as profitable for us as club rates. Twenty cents means little to an individual, but many of them help to diminish expenses. Many of those accustomed to having the paper sent to their homes now take it in clubs. We do not think all understand how much this reduces receipts of ECHOES.

OUR SCHOOLS AND TEACHERS.

FREED PEOPLE.

Spelman Seminary, Atlanta, Ga.: Miss Harriet E. Giles, Principal, Miss Lucy H. Upton, Associate Principal, Miss C. Maria Grover, Miss Sarah E. Mallory, Miss Mary J. Packard, Mrs. Esther M. Barrett, Mrs. Margaret B. Rice, Miss Mary Irene Williams, Miss Cornelia J. Smith, Miss Janie Stewart, Miss May B. Peckham, Miss Lillian S. Copeland, Miss Frances E. Putnam, Miss Florence B. Lockwood, Miss Clara H. Denslow, Miss H. A. Howell.

Missionary Training Dep't: Miss K. C. McLeod, Mrs. E. S. De Lamotta.

Teachers paid by Slater Fund: Miss Elizabeth V. Griffin, Miss Lucy H. Tapley, Miss Mara B. Clingerman, Miss Rose M. Ganster, Miss Margaret Aitken, Miss Lena M. Topping, Miss Hannah M. Garland, Miss E. Palmer.

Wayland Seminary, Washington, D. C.: Miss Bessie A. Gardner.

Hartshorn Memorial College, Richmond, Va.: Miss Susan Harsh, Miss Laila A. L. Half Kenney, Mrs. Lucy A. Munger, Miss Mary T. Cather, Mrs. Rosa K. Jones.

Waters Normal Inst., Winton, N. C.: Miss C. B. Person, Mrs. C. S. Brown.

Mather School, Beaufort, S. C.: Mrs. R. C. Mather.

Allendale School, Allendale, S. C.: Miss Sarah E. Owen, Miss S. L. Moore, Miss Lizzie R. Kinsman.

Jackson College, Jackson, Miss.: Mrs. L. G. Barrett, Miss Cora E. B. Jones.

State University, Louisville, Ky.: Miss Elizabeth Seeley.

Coleman Academy, Gibsland, La.: Mrs. O. L. Coleman, Miss L. A. Bryant.

Houston Academy, Houston, Texas: Mrs. J. H. Garnett.

Roger Williams University, Nashville, Tenn.: Miss Adele Parrott.

Bible and Normal Institute, Memphis, Tenn.: Miss Hope Traver.

Arkansas Baptist College, Little Rock, Ark.: Miss Dixie E. Williams, Miss J. Anna Hill.

Dawes Academy, Berwyn, Ind. Ter.: Mrs. Mary A. Dawes, Mr. J. R. Newton, Miss Della Dana, Miss M. E. Zollers.

INDIANS.

Indian University, Muscogee, Ind. Ter.: Miss Minnie M. Pratt.

Atoka Baptist Academy, Atoka, Ind. Ter.: Miss Alyne Goolsby, Miss Mary Horney.

Wichita Mission School, Anadarko, O. T.: Miss Charlotte E. Taylor, Mrs. W. J. Rulison.

MORMONS.

Provo, Utah: Mrs. J. C. Andrews, Mrs. Flora M. Berry.

CHINESE.

"Morning Star Mission," New York City: Miss Ellen C. Potter.
Fresno, Cal.: Miss S. E. Stein.
Butte City, Montana: Mrs. J. Whitmore.

MEXICANS.

Monterey, The International School: Miss Amanda Trevino, Sarah Westup.
Santa Rosa, Mexico: Miss Delfina Cavajos.
Velarde, New Mexico: Mr. W. H. Rishel, Mrs. W. H. Rishel.

ALASKANS.

Wood Island, Alaska, Kadiak Baptist Orphanage: Mr. and Mrs. C. P. Coe, Miss Lulu C. Goodchild, Miss Hattie Snow.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts from New England for March, 1897.

Maine	$ 584.22	Connecticut	$ 2,150.77
New Hampshire	626.67		
Vermont	535.69	Total from New England for March	$16,436.52
Massachusetts	11,603.18	Total from all sources for March	71,611.58
Rhode Island	1,135.99		

Contributions from individuals, churches, etc., in New England, for the American Baptist Home Mission Society, should be sent to Rev. F. T. Hazlewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts for March, 1897.

For the General Work.

MAINE, $832.17. Bowdoinham, $3.69; Lewiston, Bates St., $24.75; Hallowell, $22.00; Topsham, $6.13; Rumford Falls, $8.30; Oxford Association, $1.00; Freeport, $3.00; Sedgwick, $2.08; East Jefferson, $2.00; Springvale, $16.00; South West Harbor, $4.50; Washington and Somerville, $2.75; North Livermore, Friend, $3.00; Belfast, $12.50; Norway, $2.00; Brunswick, F. L., $3.04; Brunswick, Children, $0.62; Brunswick, $5.95; Monmouth, $2.75; No. Easton, $6.67; Farmington, $5.00; Winter Harbor, $4.52; Westbrook, $3.30; Westbrook, Band, $1.70; South Berwick, $25.00; Belfast, F. L., $3.00; South Berwick, Band, $5.25; Bryant's Pond, $5.46; Hartland, Circle and Church, $2.26; Calais, 2d, $17.30; Alfred, $1.45; Yarmouth, $25.00; Thomaston, $25.00; Thomaston, Primary Dept., $2.30; Mt. Vernon, $5.00; Manset, Primary Dept., $6.00; Livermore Falls, $39.00; Bath, $15.00; South Dover, Church and S. S., $4.50; Fairfield (for Mexico, $0.30), $17.30; Fairfield, Y. L. C., $3.00; Waterville, $9.50; Sanford, $5.73; Waterville, 1st, J. E. S., $5.00; Warren, Band and Primary Class, S. S., $3.25; Kennebunk Village, $11.00; Freeport, Silver Bell Band, $2.00; Milo, $3.00; Guilford, $1.00; Skowhegan, $14.50; Yarmouth, Band, $2.50; Camden, Chestnut St., $12.50; West Sumner, $4.80; Kennebunkport, $9.00; So. Waterboro, $11.00; Fayette Corner, $4.50; Bowdoinham, Association Col., $1.12; Monson, $3.00; Damariscotta, $3.00; Bar Harbor, $8.50; Hermon, Mrs. W. B Cushman, $2.00; Hermon, Miss Elvira Cushman, $1.00; Cape Neddick, $4.30; Hodgden, Mrs. L. Mayo, $1.00; Hodgden, Miss Hattie Mayo, $1.00; Hodgden, Mrs. J. V. Taber, $1.00; So. Paris, $2.00; So. Paris, Y. L. B., $3.08; Skowhegan, Bethany, $18.00; Bangor, 2d, $34.00; Bangor, 2d, Band, $18.90; Eastport, $3.35; Augusta, $20.00; Augusta, Band, $5.20; Hebron, $7.06; Turner, $8.00; S. Penobscot, $4.00; Portland, Free St., $108.50; New Sweden, Mrs. P. O. Juhlin, $5.00; New Castle and Alna, $5.00; Wayne, $3.00: Wayne, Willing Workers, $1.14; Mechanic Falls, $5.33; Rockland, $54.00. **For French Work**, $51.34. Lebanon, $2.50; Woolwich, $2.00; Rockland, $4.00; Monmouth, $1.50; Waterville, $0.72; Skowhegan, 1st, $3.28; Cherryfield, $0.55; Bangor, 2d, $5.00; W. Hampden, $0.20; Hallowell, $3.25; Fairfield, $6.40; Kenduskeag, $1.86; Calais, $5.00; Friendship, $1.00; Carthage, $0.50; Mechanic Falls, $1.20; Livermore Falls, $3.00; Farmington, $1.24; Jay, $1.64; Dover and Foxcroft, Church and Circle, $5.00; Peru, $0.84; Lewiston, $0.66.

NEW HAMPSHIRE, $461.02. Fitzwilliams, $4.75; Claremont, $24.00; Warner, $6.50; Suncook, $28.51; Manchester, People's Church, $40.44; Newton Village, $20.00; Nashua, $2.00; Exeter, $41.17; Campton Village, $3.12; Brentwood, $6.00; Sanbornton, 2d, $3.50; East Jaffrey, Gold Gatherers Band, $8.00; East Washington, S. S., $5.00; Nashua, 1st, $6.00; Warner, $4.50; West Swanzey, $6.70; Hinsdale, $4.50; Amherst, 1st, $5.12; Newton, for Mexico, $1.00; Milford, $30.71; New London, $20.45; Lebanon, 1st, $10.75; Troy, 1st, $10.00; Penacook, $11.15; Franklin Falls, $3.00; Manchester, $29.00; Manchester, Young People's J. Band, $12.00; Deerfield, 1st, Woman's Aux., $8.25; Dover, Central Ave., $15.00; Hudson, Mission Workers, $17.04; Concord, Pleasant St., $3.40; Chesham, $4.00; Chesham, C. E. Soc., $1.00; Dunbarton, $1.31; Dunbarton, "In Memoriam," Mrs. J. G. Peck, $1.00; Plaistow, $6.80; Hudson Centre, Lamp Lighter, $4.00; Peterboro, $5.35; Plaistow, Golden Rule Band, $2.00; Plaistow, Mrs. Annie F. Fuller, $25.00; Keene, $1.00; Hudson, $1.00; Antrim, $8.00; Newport, $1.00; Somersworth, $8.00.

VERMONT, $484.76. Richford, $12.00; East Hubbardton, $8.50; Middletown, $9.00; Essex, Two Sisters, $1.62; Burlington, 1st, $13.00; East Charlotte, $6.00; East Charlotte, Band, $2.50; East Hardwick, $9.50; Bennington, $21.50; Grafton, Primary Class, $0.75; Wallingford, $1.50; Bristol, $6.50; Ludlow, $17.15; Ludlow, Pine Needle Soc., $1.00; Ludlow, Junior S. S. Class, $1.41; Jericho, $6.00; Mechanicsville, $3.00; Manchester Centre, $7.00; Cavendish, $1.00; Essex Junction, Mrs. J. G. Bingham, $1.00; Whiting, $3.60; Wilmington, Band, $10.50; Randolph, $5.00; Grafton, $11.70; Pittsburg, $11.32; Bristol, Treasure Seekers, $5.00; Windsor, $4.20; Whitingham, $7.50; Sharon, $3.00; Pownal, $6.00; Middlebury, $5.41; Burlington, Y. L. C., $6.50; St. Johnsbury, $10.00; Cavendish, $10.00; Cavendish, Band, $11.00; Ira, $6.50; Bellows Falls, $17.11; Bellows Falls, Band, $4.50; Saxton's River, $23.00; Essex Junction, $3.00; North Chester, $4.00; Townshend, $8.00; Townshend, B. Y. P. U., $1.00; East Poultney, $5.50; Passumpsic, $7.00; Vergennes, $10.01; Burlington, First, $25.00; North Bennington, $7.25; Hinesburgh, $4.00; Hinesburgh, Primary Class, for Mexico, $1.00; Barre, $8.97; Groton, $5.00; Georgia Plain, $15.00; Georgia Plain, Y. L. C., $5.00; Georgia Plain, Children, Birthday Offering, $1.00; Stamford, $5.00; Newport, Mrs. A. H. Brown, $2.50; Fairfax, $25.00; Montpelier, $8.00; East Bethel, $2.75; St. Albans, $7.93; Ira, A Friend, $1.00; Monkton, $5.00; Addison, $5.00; Bristol, Pearl Gatherers, $1.00; St. Johnsbury, Mrs. C. A. Sylvester, $4.00; Derby, $5.00; West Brattleboro, $4.75; Hydeville, $5.33.

MASSACHUSETTS, $5,544.88. Thompsonville, Band, for Mexico, $3.39; N. Haven Church, $70.00; Boston, 1st, $25.00; Jamaica Plain, $18.30; Sharon, $4.63; Newton Centre, $33.00; Melrose, 1st, $25.00; Springfield, Highland, $26.00; Springfield, Carew St., $8.00; Fall River, 1st, S. S. Class, $15.43; Springfield, Highland, $10.00; Springfield, Highland, $46.90; Springfield, 3d, $5.00; Chelmsford, $6.00; Lynn, Washington St., Little Lights, $2.58; Worcester, Y. L. Soc., for Miss Delaney at Spelman, $15.00; Reading, Flora D. Easterbrooks, $15.00; Boston, 1st, $133.50; Bellingham, J. C. E., $1.00; Worcester, Pleasant St., $25.00; Somerville, Winter Hill, Boardman Circle, $25.00; Chelsea, Cary Ave., Band, $11.05; Fall River, 1st, $72.50; Agawam, $18.00; Boston, Tremont Temple, $30.00; Boston, Dudley St., $38.04; Southbridge, $30.00; East Somerville, Perkins St., $34.50; Watertown, $30.00; Somerville, 1st, J. B. Y. P. U., for repairs at Reynolds Hall, Winton, N. C., $0.50; Springfield, 1st (for support of George Porter, Nashville, Tenn., $21.00) $42.40; A Friend, $5.00; East Longmeadow, $5.50; N. Adams, $22.00; Roxbury, Bethany, $6.16; West Bridgewater Juniors, for work among Indians, $2.50; Chelmsford Centre, M. H. T., Mrs. Thomas, $25.00; Stoneham (for Mexico, $2.00), $16.55; Medford, 1st (for Emma Youngblood at Spelman, $10.00), $23.50; East Somerville, Perkins St., $5.00; Wollaston, Elliott, H. M. Soc., $5.00; Allston, Brighton Ave., $10.00; West Boylston, toward salary of Miss Giles, $20.00; Adams, Miss Maria A. Howland, $7.42; Lawrence, 2d, $25.00; Southwick, 1st, $7.50; Lynn, Washington St., F. L., $5.00; Charlestown, 1st, Y. L. Band, $9.06; Lowell, 1st, $76.00; Amherst, $12.00; Fall River, Mrs. E. M. Boomer, $50.00; Northampton, $17.08; Newton Immanuel, $8.20; Newton, Immanuel, F. L., $5.00; Everett, 1st, Band, $3.65; Grafton, $3.42; Winthrop, for Precious Jewels, $5.00; Leominster, $22.50; Lawrence, 2d, F. L., $10.00; Swampscott, Bethany, $8.00; N. Scituate, 1st, a thank offering, $7.41; Brockton, North, $21.07; Brockton, 1st, $12.94; Marlboro, $19.70; Foxboro, a friend, $2.00; Medfield, $8.65; East Somerville, $95.00; Hyde Park (for Mexico, $1.75), $16.75; West Acton, Willing Workers, $8.86; Worcester, Main St., for Mexico, $5.00; Waltham, 1st, $3.10; Everett, 1st, $25.00; Webster, 1st, $9.85; West Acton, $18.17; Mansfield, $10.85; New Bedford, $4.16; Weston, $22.50; Melrose, 1st, Primary Dept., $4.00; N. Attleboro, $15.50; Fitchburg (Mrs. Adelaide Parkhurst, $250.00), $294.00; Canton, $17.00; Chelsea, 1st, $78.65; Malden, 1st, Y. P. S. C. E., for Maggie Rattray, Spelman, $5.00; Watertown, Mrs. Delano, $15.00; Watertown, E. T. Otis, $5.00; Arlington, Y. L. Soc., $5.00; Old Cambridge, Y. L. Soc., $11.00; Boston, Miss A. F. Brown, $4.00; Clinton, $20.00; Roxbury, Dudley St., $25.55; Brookline, $33.00; Ayer, 1st, $6.25; Cary, $3.38; West Somerville, Flora E. Stevens, P. J., $1.00; Springfield, 1st, $6.23; Holyoke, J. C. E. Soc. for Miss Owen, $25.00; Holyoke, 1st, $17.10; Holyoke, 1st, Infant Class for Miss Owen, $0.50; Middleboro, 3d, at Rock, $7.50; Millbury, $5.00; Danversport, $11.00; East Brookfield, $9.00; Springfield, Carew St., $6.75; Gloucester, a friend to missions (Susan E. Wonson), $50.00; Lowell, Immanuel, $4.00; Old Cambridge, $80.00; Lowell, 5th St., $35.25; Fiskdale, Primary S. S. Class, $1.00; Worcester, Adams Sq., $9.39; Sheldonville; $3.00; Framingham, J. C. E., $2.50; Merrick, 1st, $12.50; So. Sutton, $3.00; East Brookfield, a friend, $1.00; Littleton, $10.10; Waltham, Beth Eden, $12 80; Pittsfield, $100.00; Fitchburg, Highland, $22.50; Waltham, Beth Eden, Gleaner's Mission Band, $5.00; Winchester, $0.75; Wollaston, Elliott, H. M. Soc., $5.00; So. Hanson, $13.97; Worcester, Adams Sq., Band, $4.30; So. Hanson, Band, $2.67; Malden, 1st, for Mrs. J. C. Andrews, Provo, Utah, $30.00; Middleboro, Central, $36.86; Beverly, 1st, $151.76; Carver, $14.67; Roxbury, Bethany, $3.51; Gloucester, Golden Rule Band, $10.25; Chicopee, Central, $12.65; Westfield, Central, $24.62; Haverhill, 1st, $10.00; Lawrence, Junior F. L., $2.50; Weymouth, 1st, $10.41; Boston, Ruggles St., $31.00; Taunton, Winthrop St., $58.75; Brookline, J. C. E. Soc., $50.00; Norwood, Miss Cora Morse, $4.50; Charlestown, Bunker Hill, $26.00; Methuen, $10.10; Boston, Tremont Temple, Benevolent Soc., $16.40; Chicopee Falls, $16.00; N. Billerica, $9.00; Worcester, Quinsigamond Band, $5.25; Cummington, $4.25; Holyoke, 2d, $41.97; Medfield, $5.50; Dighton, $36.50; Northampton, $15.00; Roslindale, $22.00; Wakefield, $40.00; Fall River, for Miss Murray, matron at Shaw University, for a sewing-machine, $20.00; West Somerville, $7.50; Boston, Tremont Temple, Benevolent Soc., by Mrs. Edwards for Tay Edwards, Grande Ligne Mission, Ca., $25.00; Boston, Warren Ave., Y. L. Circle, $1.00; Quincy, $7.50; West Medway, $7.65; Millbury, Sunbeam Band, $6.00; Dighton, $7.50; Colerain, 1st, $4.79; Colerain, Union Mission, $0.75; Plymouth, B. Y. P. U., $9.00; Plymouth, Ruth Morse for Goldie, $0.07; Tremont Temple Benevolent Soc., $29.00; Norfolk, $2.00; Springfield, Carew St., $1.00; Greendale, J. C. E., $6.30; Greendale, $9.50; Edgartown, $4.00; Fitchburg, 1st, $1.00; Campello, Warren Ave., F. L., $5.00; Boston, Clarendon St., $202.28; N. Uxbridge, $21.00; Hingham, $14.22; Lawrence, 1st, $34.58; Reading, $1.80; Medford, 1st, $3.00; Chelsea, 1st, $4.89; East Somerville, Perkins St., $3.00; Cambridge, 1st, $126.30; Dorchester, Stoughton St., $52.59; Arlington (for French work, $4.50), $42.50; Spencer, $2.67; West Royalston, $2.00; Carver, $1.00; Manchester, friends, $6.50; West Newton, $37.18; Beverly Farms, $7.00; Taunton, Winthrop St., $5.00; Brockton, 1st, J. B. Y. P. U., $7.64; Worcester, 1st, Juniors, $6.50; Fitchburg, $7.00; Salem, Central, F. L., $11.50; Gloucester, Chapel St., $27.25; Lowell, Branch St., $17.59; Newburyport, $42.55; Worcester, Lincoln Sq., $25.00; Maplewood, $42.50; Newton Centre, F. L., $20.00; West Newton, F. L., $20.00; Cambridgeport, Broadway, $21.48; Hudson, $8.20; Monterey, Eunice P. Dowd, self-denial offering, $2.25; N. Middleboro, $5.00; Newton Immanuel, $2.00; Cambridge, Broadway, Golden Links Band, $5.00; Springfield, State St., $52.00; Foxboro, $18.21; Foxboro, Mrs. L. S. Thayer's S. S. Class, $4.00; Lowell, 1st, $17.00; Lawrence (Teachers' Mission Circle, $16.39; birthday box, $4.41), $20.80; Charlestown, Almira Band, for Edwin Rishel, Atoka, I. T., $5.00; Boston, Clarendon St., $51.05; Milford, $7.00; Boston, 1st, $17.45; Boston, Tremont Temple, Woman's Mission Soc., $5.00; Charlestown, 1st, Judson Soc., $16.00; Roxbury, Elm Hill,

$20.00 ; Springfield, a friend, $0.75 ; Petersham, $7.83 ; Boston, So. Baptist, Broadway, $34.25 ; Worcester Square, $28.88 ; Boston, Dudley St., $33.00 ; Brookline, $14.00 ; Boston, Clarendon St., $2.00 ; Boston, Fourth St., $14.57 ; Worcester, Lincoln Sq., $45.50 ; Allston, Brighton Ave., $2.11 ; Cambridge (North Ave. Church, Volunteer Band $10.00 ; Primary Class of S. S., $5.00 ; Ladies' Circle, $30.95), $133.65 ; Worcester, Main St., Band, $5.00 ; Gloucester, 1st, $77.60 ; Gloucester, Band, $20.00 ; Dorchester, Lower Mills, $44.00 ; Salem, Central, $70.00 ; Worcester, 1st, $12.00 ; Long Plain, C. E. Soc., $6.56 ; Long Plain Church, $9.69; New Bedford, North, $34.45 ; New Bedford, Mrs. H.'s S.S. Class, $27.00 ; Fall River, 2d, $9.17 ; Raynham, Y. P. Band, $13.36 ; Raynham, $22.00 ; So. Westminster, $13.00 ; Needham, 1st, $15.25 ; N. Reading, $7.92 ; Brockton, 1st, Stewart Soc., $7.00 ; Natick, $24.55 ; Hingham, $2.50 ; Somerville, Winter Hill, F. L., $18.07 ; Cambridge, 1st, $1.00 ; Revere, 1st, $4.00 ; Peabody (for Mexico, $1.02), $18.40 ; Southfield, Montville, $2.50 ; Haverhill, Mt. Washington, $11.00 ; Holden, $6.54 ; Lynn, Washington St., $1.04 ; Worcester, Quinsigamond, $5.00 ; Boston, Warren Ave., $41.59 ; Baldwinville, $10.00 ; Groton, $24.00 ; Hyde Park, Y. P. S. C. E., for Mexico, $1.00 ; Arlington, Y. L. Circle, for French work, $10.00 ; Lexington, $9.04 ; Greenfield (for pupil supported by Franklin Assn., $4.00,) $14.15 ; Middleboro, Central, $1.75 ; Kingston, $11.82 ; West Somerville, $1.00 ; Boston, Fourth St., $1.00 ; Worcester, Pleasant St., $25.00 ; Lowell, Worthen St., $22.97 ; Gloucester, 1st, $5.00 ; Haverhill, Portland St., $55.75 ; Somerset, $10.00 ; Lynn, 1st, $25.00 ; Salem, 1st, $20.00 ; Dorchester, a friend, $1.27.

Rhode Island, $1,197.31. Mrs. D. W. Faunce, $25.00 ; Providence, Union, "In Memoriam" Mrs. S. Richards, $5.00 ; Providence, 1st, $25.00 ; Providence, Central, $68.93 ; Bristol, $13.00 ; Wickford, 1s , $27.00 ; Providence, Union Circle Sunday School Teachers, $25.00 ; Pawtucket, 1st, Circle, Mrs. B. G. Benedict, $25.00; Pawtucket, 1st, Thank Offering, Mrs. C. M. Tower, $25.00 ; Providence, Central, Mrs. Whitman's Class, $18.57 ; Providence, Miss Ellen Hinds, $10.00; Warren, Miss M. L. Welch, $50.00 ; Pawtucket, 1st, $30.00 ; S. Ferry, Narragansett, $6.00 ; Pawtuxet, $12.04 ; Collection at Y. P. Rally, $8.72 ; Providence, Union, $7.00 ; Jamestown, $10.00 ; Pawtucket, Woodlawn, $36.50 ; Providence, Branch Ave., $10.00 ; Exeter, $7.00 ; Wakefield, $27.00 ; Rhode Island Branch for salaries of teachers, Providence, Central, $66.00 ; Providence, Friendship Street, $41.50 ; Providence, Mt. Pleasant, $15.00 ; Providence, Union, $13.00 ; Providence, 1st, Mrs. C. Fox and Miss A. W. Wilcox, $25.00 ; Allendale, $10.00 ; Block Island, $8.14 ; Pawtucket, 1st, Y. L. C., $25.00 ; Pawtucket, 1st, G. R. Band, $15.00; Valley Falls, Y. L. Band, $10.00 ; Warren, $27.72 ; East Greenwich, $22.40 ; East Providence, 2d, $25.31 ; Central Falls, Broad Street, Vineyard Workers, $25.00 ; Usquepaugh, Queen's River, $6.00 ; Providence, Pearl Street, $22.00; Providence, Pearl Street Primary S. S., $3.00 ; Woonsocket, $30.25 ; Providence, Cranston Street, $18.00; Providence, 1st, $1.00 ; Providence, Union, $15.00 ; Providence, Stewart Street, $33.37 ; Providence, South, $3.50 ; Providence, Fourth, $38.54 ; Providence, Friendship Street, $1.05 ; Providence, Congdon, $5.00 ; Providence, Ebenezer, $5.72 ; Providence, Broadway, $8.50 ; Providence, Jefferson Street, $35.82 ; Providence, Mt. Pleasant, $1.00 ; Pawtucket, Pleasant View, $20.03 ; Lonsdale, 1st, $14.00 ; Norwood, $6.00; 1st North Kingston, Allenton, $31.00 ; Providence, Central, $31.05 ; Providence, 1st, $21.05 ; Newport Auxiliary, $44.70.

Connecticut, $772.41. New Milford, $23.00 ; New London, $20.00 ; Packerville, $9.06 ; North Stonington, F. L., $9.12 ; Bristol, $10.00 ; Shelton, 1st, Y. P. S. C. E., $2.35 ; Hartford, Suffield Street Chapel, Y. P. S. C. E., for Misses Owen and Potter, $5.00 ; Wethersfield, Y. P. S. C. E., $1.00 ; Waterbury, $15.50 ; Hartford, Olivet, Y. P. S. C. E., for Misses Owen and Potter, $3.07 ; Waterford, 2d, $8.00 ; West Winsted, $8.00 ; Thompson, Y. P. S., $2.00 ; Norwich, Vineyard Workers, $5.00 ; Voluntown, $1.75 ; Voluntown Band, $0.50; New London, Huntingdon Street, F. L., $26.00 ; Niantic, $5.75 ; Hartford, 1st, $10.00 ; Rockville, $4.00 ; Yalesville, $15.00 ; Chester, $20.00 ; Stafford, Circle and C. E. S., $15.25 ; Spring Hill, $4.25 ; Montville, K. M., $3.00 ; Montville, Little Workers, $2.50 ; North Lyme, $15.25 ; Norwich, Central Benevolent Union, $10.75 ; Moosup, Plainfield Union, $20.00 ; Groton Heights, $5.00 ; Hartford, Asylum Avenue ($1.00 for Mexico), $42.00 ; Bristol, Y. L. C., for Misses Owen and Potter, $20.00 ; Norwich, 3d, $19.00 ; Bridgeport, 1st, $75.50 ; Danielson Band, for M. S. Mission, $5.00 ; Montville, $13.50 ; New Britain, $70.00 ; Plainville, $12.00 ; Mystic, J. C. E., $1.87 ; Mystic, F L.,$8.31 ; Suffield, 2d, $18.00 ; South Windsor, $13.00 ; Sterling, $2.10 ; Cromwell, $4.00 ; South Woodstock, Band, $2.00 ; East Norwalk, S. S., $1.25 ; Stepney, $3.00 ; Norwalk, $64.00 ; Meriden, Main Street, for Misses Potter and Owen, $2.00 ; Deep River, $24.20 ; Danielson, F. L., $3.00 ; Shailerville, Hadam Sisters, $4.00 ; Clinton, $12.61 ; Willimantic, 1st, $23.31 ; South Norwalk, $18.00 ; Torrington, Calvary, $5.00 ; Hartford, $3.42 ; South Woodstock, $1.00 ; Norwalk, 1st, $2.00 ; New London, 1st, F. L., $16.74 ; Voluntown, F. L., $2.50.

Miscellaneous, $734.96. Ga., Atlanta, Spelman Sem., Volunteer Band, $4.44. Mont., Butte City, $5.00. N. J., Atlantic City, Friend, $2.75 ; Melville, $2.50 ; Allentown, $5.50. N. Y., Buffalo, 1st., $48.42 ; Port Jarvis, $5.29 ; Port Dickenson, $1.00. Pa., Altoona, $3.00. Va., Petersburg, Guilford, $10.00, D. C., Washington, Grace Church, $7.00 ; Precious Jewels, $3.00 ; Literature, $12.03 ; Contributions for Spelman, $89.05 ; Slater Fund, $487.50 ; Interest on Funds, $48.48.

[Total Receipts, $10,027.51.

Life Members.

Maine. — No. Berwick, Mrs. Lizzie H. Boston ; Yarmouth, Miss Ella A. Woods.

New Hampshire. — Exeter, Miss Hattie Bean Adams ; Suncook, Mrs. Kate A. Earle.

Vermont. — Fairfax, Miss Mary L. Wheeler.

Massachusetts. — Brookline, Mrs. Susan C. Downer, Mrs. Margaret W. Reed, Mrs. Julia A. Vening ; Chelsea, Mrs. I. Winchester, Mrs. T. Huntington, Miss Adelaide L. Jones ; Dighton, Mrs. Lizzie A. Walker ; Springfield, Mrs. Lydia J. Swan, Miss Jennie E. Nelson ; E. Somerville, Mrs. Mary P. Huntley ; Somerville, Ida M. Reed, Carrie Jones, Mary Nichols, Alida M. Gray, Maria Giddings, Mrs. Clara F. Corlew, Mrs. Chas. L. Stevens ; Southbridge, Mrs. E. G. White.

Rhode Island. — Pawtucket, Mrs. Frank W. Westcott, Mrs. Lewis T. Haskell, Mrs. Geo. E. Nichols, Mrs. M. E. Faunce ; E. Providence, Mrs. M. B. Coffin, Miss Alice W. Wilcox, Mrs. Mary E. B. Cameron.

Receipts for Alaska.

Maine, $172.53. East Bluehill, S. S., $1.20; Washington and Somerville, $0.25; East Winthrop, S. S., $1.00; Sanford, S. S., $5.00; Jay, Band, $5.50; Rockland, 1st, S. S., $15.50; Ellsworth, S. S., $2.28; Dexter, S. S., $2.00; Dexter, a little barrel, $1.00; So. Berwick, S. S., $10.00; Westbrook, S. S., $1.00; Thomaston, S. S., $5.00; Portland, Free St., S. S., $10.00; Old Town, Primary Dept., $1.55; Yarmouth, S. S., $3.00; Portland, Free St., Willing Workers, $17.00; Augusta, 1st, S. S., $2.50; Buckfield, S. S., $1.30; Lewiston, Bates St., S. S., $5.00; Cape Neddick, S. S., $1.05; Damariscotta, S. S., $2.25; Livermore Falls, Primary S. S., $8.50; Calais, 2d, S. S., $5.00; Calais, 2d, Band, $2.00; Peru, S. S., $2.00; Peru Church, $3.35; Hallowell, 1st, S. S., $3.00; Buxton, S. S., $2.00; Hodgdon, S. S. Class, $0.60; Springvale, S. S., $5.00; Portland, Free St., for chapel, $37.40; Bar Harbor, Mrs. T. F. White's S. S. Class, $4.30; Bangor, 2d, S. S., $5.00; Wayne, S. S., $1.00.

New Hampshire, $70.20. Suncook, a friend, $5.00; Campton Village, $1.06; Suncook, Band, $1.00; Franklin Falls, $3.00; Troy, Junior Soc., $1.50; Keene, J. C. E., $5.00; East Jaffrey, S. S., $15.00; Brentwood, S. S., $2.00; Milford, S. S., $13.23; Dunbarton, Minnie, Nellie and Annie Jameson, Maud Haines, Ethel and Inez Brown, Ira and Ned Waite, $1.69; Peterboro, Juniors, $1.49; Exeter, S. S., $14.77; Somersworth, S. S., $5.46.

Vermont, $140.28. Andover, $1.00; Pittsford, S. S., $1.12; Pittsford, Whipple Hollow, S. S., $2.16; Ira, $1.30; Barre, 1st, Primary Dept., $2.00; Whitingham, $0.53; Fair Haven, S. S., $3.00; So. Londonderry (In memory of Paul Gilman Wood), $7.50; Montpelier, S. S., $7.61; Saxton's River, Primary Class, $5.41; East Poultney, Children, $2.00; Vergennes, Band (for chapel, $6.70), $39.50; Vergennes, for chapel, $10.00; Vergennes, Mrs. Hindes's S. S. Class, $1.50; Hinesburgh, Primary Class, $4.00; Hinesburgh, Mrs. C. Ayer, $1.00; Derby Centre, $2.25; Manchester Centre, S. S., $2.00; Middletown, for chapel, $1.00; Johnson, J. C. E., $1.00; Grafton, "H.," a thank offering, $5.00; Wallingford, Mrs. Ballou's Class, $1.62; Manchester Centre, Mrs. Battis's S. S. Class, $1.75; Chester, S. S., $15 54; Brandon Church, for chapel, $0.50; Fairfax (S. S., $2.21; Primary Class, $2.31; Circle, $1.46; Miss Stewart's Class of boys, $0.66), $6.64; Hydeville, $1.25; Hydeville, S. S., $2.10; Brattleboro, Primary S. S., $5.00; Brattleboro, J. C. E., $5.00.

Massachusetts, $535.01. Fiskdale, S. S., $0.22; West Townsend, S. S., $2.00; Foxboro, S. S., $4.87; Chelsea, 1st, S. S., $23.50; East Brookfield, S. S., $1.00; West Boylston, $3.38; Agawam, $3.00; Agawam, J. C. E., $2.00; Rowe, Primary Class, $0.50; Charlestown, Primary Dept., $10.00; Roxbury, Elm Hill, $0.55; Chelsea, Cary Ave., S. S., $5.00; N. Adams, $20.00; Boston, Ruggles St., Senior Primary, $5.00; Willimansett, Beulah Church and Soc., $6.00; Stoneham, $1.00; Dorchester, Stoughton St., J. C. E., $2.00; Dorchester, a friend, $1.00; West Sutton, S. S., $3.00; Southbridge, Central, S. S., $3.00; Boston, Clarendon St., S. S., $20.00; N. Reading, S. S., $5.00; Newton, Immanuel, $5.00; Newton, Immanuel, Primary Dept., $5.00; Fall River, Mrs. E. M. Boomer, $50.00; Lowell, 5th St., S. S., $17.57; Swampscott, Bethany, $4.16; Brockton, 1st., $8.00; Marlboro, Primary Class, $10.00; Sherman Corner, Scituate, $7.00; N. Uxbridge, S. S., $5.00; Wakefield, S. S., for bell for Alaska chapel, $27.00; Brookline, friends and Primary Class, $42.00; Cambridge, Mrs. J. W. Godbold, $2.00; Lowell, 5th St., J. C. E., $6.00; West Swanzey, S. S., $3.00; Merrick, $2.50; Waltham, Beth Eden, Band, $5.00; East Somerville, S. S., $5.00; Springfield, 1st, $3.60; Roxbury, Bethany, $1.50; Gloucester, Band, $5.00; Brookline, J. C. E., $10.00; Methuen, Primary Class, $5.00; Boston, Tremont Temple, S. S., $10.00; Roslindale, Primary Class, $3.00; Medfield, S. S., $6.00; Agawam, S. S., $5.00; Westminster, S. S., $4.00; Boston, Fourth St., S. S., $10.00; Plymouth, J. B. Y. P. U., $3.00; Norfolk, S. S., $2.00; Somerville, Winter Hill, Boardman Soc., $10.00; Brookville, S. S., $2.98; Cambridge, 1st, $5.00; Lawrence, 2d, Band, $5.00; Dighton, S. S., $5.00; Dighton, Mrs. J. P. Briggs's S. S. Class, $1.55; Worcester, Lincoln Sq., Band, $25.00; Worcester, Dewey St., $8.00; Wollaston, S. S., $10.00; Springfield, State St., Primary, $5.00; Wakefield, Junior and Primary Depts., $4.35; Boston, Fourth St., $1.00; Long Plain, $2.00; Fall River, Canfield, S. S., Class 2, $1.00; Foxboro, S. S., $5.78; Arlington, S. S., $10.00; Arlington, $25.00; Groton, $5.00; Worcester, Dewey St., J. C. E., $4.00; Lawrence, 1st, S. S., $5.00.

Rhode Island, $125.08. So. Ferry, Narragansett, S. S., $2.00; Oak Lawn, S. S., $5.00 ; Exeter, B. Y. P. U., $10.00; Wickford, S. S., $5.00; Providence, Friendship St., S. S., $20.00; Providence, Union S. S., $26.05; Providence, Central, S. S., $6.50; Mt. Vernon, S. S., $1.00; Allendale, S. S., $2.00; East Greenwich, King's Messengers, $2.50; East Greenwich, S. S., $7.43; Valley Falls, $1.00; Pawtucket, 1st, Primary S. S., $7.00; Allenton, S. S., $0.50; Providence, Primary S. S., $5.00; Providence, Cranston St., S. S., $15.00; Providence, Broadway, $10.00.

Connecticut, $92.14. A friend, $0.25; Hartford, Asylum Ave., S. S., $10.00; Warrenville, $2.50; Plainville, $2.00; Niantic, S. S., $2.00; Rockville, $4.00; Waterford, 2d, $0.50; Spring Hill, S. S., $3.00; Montville, $3.00; Stonington, 1st, S. S., $7.00; Hartford, Asylum Ave., $1.00; East Norwalk, S. S., $4.52; So. Woodstock, Band, $2.00; Stepney, S. S., $7.00; Waterbury, 1st, S. S., $15.00; Norwalk, $5.00; Hartford, Memorial, a friend, $5.00; Hartford, M. B. P., $1.00; Hartford, Olivet, S. S., $7.37 ; Southington, 1st, S. S., $10.00.

Miscellaneous, $69.30. N. J., Dividing Creek, for Mrs. Coe, $20.00; Atlantic City, J. C. E., $6.25 ; N.Y., Potsdam, Primary Class, $4.00; O. T., Anadarko, Berta and Ada Crane, $2.00; S. C., Allendale, Y. P. H. M. Soc., $3.25; Calendars, $23.80; Va., Richmond, Educational and Primary Soc. $10.00.

Total for Alaska, $1,205.44.

GERTRUDE L. DAVIS, *Treasurer.*

Topics, 1897.

1. General Work.
2. Alaska.
3. The Freed People.
4. Our Foreign Population.
5. Mormonism.
6. Indians.
7. Treasuries.
8. Work at Home ; Pioneer Work of West.
9.
10. Mexico.
11. Chinese.
12. Schools and Teachers.

Precious Jewels.

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New York City, Ross Adams Abell.

Contributions for the Woman's American Baptist Home Mission Society should be sent to Miss Gertrude L. Davis, 510 Tremont Temple, Boston, Mass.

974

HOME MISSION ECHOES

"IN THE NAME OF OUR GOD WE WILL SET UP OUR BANNERS."

UNITED STATES POSTAGE
NO 150

"The country for which I lifted up mine hand to give it to your fathers."

Vol. I. JUNE, 1897. No.

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HOME MISSION ECHOES.

This paper will be published monthly (August possibly excepted), under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents, and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions, with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

TABLE OF CONTENTS.

The Woman's American Baptist Home Mission Society.

Echoes from Annual Meeting 3
The Annual Meeting 4
Arrow-Heads 5
A Trip Among the Indians 5
A Letter from Oklahoma 6
Wichita Mission School 7
Atoka Baptist Academy 7
Comanche Mission 7
Our Schools and Teachers 16
Receipts 16
Topics 16

The American Baptist Home Mission Society.

Review of Missionary Operations 8
Annual Report of the Board 8
Missionary Work among the Kiowas 9
Civilized Tribes 9
How to Win the Indian to Christ 10

The American Baptist Home Mission Society — Continued.

From Lone Wolf 10
Indian Affairs 10
A Missionary's View 11
An Indian Invitation 11
Letter from an Indian Boy 11
No more Indian Soldiers 12
Debauched Savages 12
A Pathetic Incident 12
Letter from "Go-te-bo" 12
Receipts 16

Our Young People.

Somebody 13
Mary Reynolds Lonewolf 14
Contrasts 14
Indian Baby Life 15
Mission Band Lesson No. IV. 16

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. I. JUNE, 1897. No. 5.

The Woman's American Baptist Home Mission Society.

Echoes from Annual Meeting.

SPREAD out before the Church to-day, lies a great whitening harvest circling the world. The call to service is plain enough, but the willing laborers are pitifully few. The hearts of the true toilers are aching with the vastness of the responsibility, and are ever propounding to themselves the question, "How shall we overcome the objections to missionary working and giving so often upon the lips of those whom Christ holds pledged to His service by their own vows?"

WHAT kind of a man is your pastor? Is he always putting systematic benevolence to the front? Is he your good, influential friend? Does he add a word of his own to your notices from the pulpit? Upon the missionary indifference or enthusiasm of the pastors, and their consequent influence among the women, lies much of the responsibility for the condition of the women's work in our churches.

TO meet excuses for not doing missionary work the quickest remedy is scattering information. Be a missionary specialist, with optical treatment for those afflicted with mental and moral near-sightedness.

WE cannot lay too much stress upon the scattering of information, but, while knowledge is important, and knowledge is power, there is one thing that is more important, more potent — that is, Love.

THE children are everywhere about us and in our hearts, and in them and their future training, if properly perfected, lieth at least the partial realization of your dreams.

GRAPPLE as we may with the difficult task presented today of shaking the grown-up church out of its stupor, and waking it into action along missionary lines, the result must always present its discouragements. But there is within the embrace of the church another church in embryo, nay more, the future army of the Lord. We work most efficiently when we concentrate our energies along the line of missionary training for the children. Educated and converted little folks will never grow up into indifferent elders.

SOME say the colored man can only be taught to work, but the hand cannot accomplish what the head cannot comprehend. Education is raising the colored people from a poverty-stricken people to a people who are worth something — not rich, but who are tearing down log huts and building good houses.

SUCH schools as Hartshorn have changed the character of the colored teachers. A pupil of an old-time teacher, as soon as he learned to write, forged a note. Some one asked this teacher how he was getting along. He said: "Getting along finely; learned one nigger enough to send him to the penitentiary." They taught them nothing better.

THE great problem still before us as Junior Workers is: How shall we impress the responsibility for our missionary work upon our Junior leaders as it was felt by the Mission Band leaders, whom they have in so many cases superseded.

THE threads of other lives are woven with the threads of our own in the loom citizenship. We are closely bound up with them in business and general fortunes; the pathway of each is made safe or dangerous, is brightened or shadowed by the lives of the other.

TWO hundred and eighty Sunday schools out of one thousand in New England gave for Alaska during the last year. Many days there are seventeen hours of work for the teachers at the Orphanage. Children's Mission Band at Kadiak is called "The Northern Lights." They say, "Watch me and see if I let my light shine."

A CONVERTED Chinese was so earnest in his efforts to help his own people that good men said of him, when he died, "He was the best Christian in Dakota."

THE converted Chinese are the most generous givers in the world.

LET Baptists be loyal to their own mission work, and we shall not be troubled with debts.

IT is a mistake for circle sisters to come to missionary meeting without their glasses.

NOT woman's work, nor men's work, but the Lord's work.

The Annual Meeting.

A BRIGHT, sunny day, with just enough of an easterly touch in the atmosphere to act as a tonic, a beautiful, spacious, well-lighted and well-ventilated auditorium, a large audience of New England's brightest and most consecrated women, and our beloved President in the chair — such were the auspicious circumstances under which opened the nineteenth annual meeting of the Woman's American Baptist Home Mission Society in the Cranston Street Baptist Church, at Providence, R. I., Wednesday, May 5, 1897, at 2 P. M. Graceful and cordial words of welcome to Providence, and to the church in which we met, were spoken by Mrs. W. H. Hinds, of Providence. She brought out the interesting fact that the first Woman's Home Mission Society of America was formed in the city of Providence in 1803. This society is still actively engaged in home mission work.

Our State officers distinguished themselves this year by their businesslike and pointed reports. No less than fourteen reports, nine from State vice-presidents, and five from assistant State vice-presidents, were read in fifty-two minutes. All reported a great increase in interest among the circles, and although the effect of the "hard times" had been felt by all, many reported a decided gain in contributions.

Mrs. David Bentley, of Bridgewater, Mass., in a paper on "The Mother's Power," graphically showed how a mother could influence the whole life of her boy for good or ill in his early years, by sketching the lives of two boys with mothers of very different types.

At this point, Miss Lilian Eastman was seen to be in the audience, and was invited to the platform. She spoke briefly of our work at Provo, Utah, as she had seen it during her labors there, and urged us to develop and improve it. A thoughtful paper, entitled, "How to Meet Objections to Missionary Work," was presented by Mrs. Charles H. Parker, of Torrington, Conn. She declared the great compeller to missionary work to be an enlightened and awakened conscience, and urged the wide diffusion of missionary intelligence through the established forces already at work, and through individual effort. Many definite suggestions of great practical value were also given.

An audience that taxed the capacity of the church to its utmost greeted the speakers of the evening. Mrs. Amanda Miller Coleman was introduced as a "Product of Hartshorn Memorial College," and completely captivated the hearts of her hearers. If there was one woman in the room who did not believe in education for the colored people of the South before she began, there was no such one when she closed.

The happy, informal tone of Mrs. Coleman's address was continued by Rev. Arthur C. St. James, of Worcester, Mass., who spoke of "The French in New England." He declared that it is no credit to us that we are Americans, for we were born such, but that it is a credit to him that he, born a Frenchman, is an American, for he is one by choice, education, and principle.

An inspiring season of prayer was enjoyed by a goodly company of ladies before the regular programme, Thursday morning. Then followed the annual reports of the officers of the Society, which had been awaited with eager expectancy.

A pleasing variety in the programme was afforded by three sketches of life in Alaska, among the French, and in Mexico, from the point of view of the Alaskan, French, and Mezican woman. They were given by Mrs. Grace Coleman Lathrop, Miss Minnie M. Pickering, and Miss Gertrude A. Rausch.

The session closed with a lively open parliament on the mistakes of presidents, members, and other officers. So great was the interest in this parliament that when the meeting was obliged to adjourn earlier than had been anticipated on account of local arrangements, the ladies unanimously voted to meet half an hour earlier in the afternoon in order to finish the discussion.

"The Connection between Work for the Chinese at Home and Abroad," was very clearly presented in a paper by Mrs. W. S. Ayres, of Portland, Me. The opportunity afforded by the Chinese among us for doing Foreign Missionary work at home, and for raising the best recruits for Foreign Missionary work abroad, was urged very strongly.

In charmingly quaint fashion did Mrs. J. L. Pettit, of Worcester, Mass., tell of a "Personal Experience." She spoke, with a child-like simplicity that touched every heart, of her conversion, the persecution she suffered at the hands of her family, and of the work she had undertaken in Worcester for little French orphans, making "good little Protestants of them."

Our vice-president, Mrs. Anna Sargent Hunt, delighted all with a beautifully tender poem from her own pen, entitled "Till He Come." At this point it was announced that $216 had been raised for the deficit, by the ladies present. Shall not their prompt action be an example to the rest of the women of New England?

It was with deep concern that the ladies learned of the serious illness of Dr. Morehouse, on Wednesday, and earnest prayers were offered on his behalf at that time. Gladly, therefore, did they receive a message of cheer from Dr. Morgan this afternoon, speaking hopefully of his recovery. A second delightful half-hour, with Mrs. A. M. Coleman, followed, on "The Colored Problem."

Rev. H. M. Bixby, of Providence, R. I., closed the session with earnest words of encouragement and commendation. Thus closed the Nineteenth Annual Meeting, declared by all to be one of the best meetings the Society has ever held.

GRACE COLEMAN LATHROP,
Clerk.

TWO chapels will soon be erected among the Cheyennes and the Arapahoes, where Missionary Hamilton has been very successful in his work of evangelization. Already a Cheyenne Baptist Church has been organized, with probably thirty members; the First Kiowa Baptist Church, at Rainy Mountain, numbers more than fifty, and includes among its members Chiefs Big Tree, Lone Wolf and other prominent representatives of the tribe.

Arrow Heads.

WORK among the Blanket Indians is very encouraging. Brother Robert Hamilton among the Cheyennes, aided by two ladies sent out by the Chicago Women's Board, is doing a fine work. One church has been organized, and now numbers 28 members, all Indians.

BROTHER D. N. CRANE, at Anadarko, is greatly encouraged. A number were baptized last year into the Wichita church. A break has been made among the Caddos, one of the most stubborn tribes, and if a chapel can be built immediately, there will be a very flourishing church among them in the near future.

THE mission at Rainy Mountain, among the Kiowas, is very prosperous. Brother H. H. Clouse has been there nine months, and has baptized about 60 Kiowas into the fellowship of Immanuel Church, which numbered about 50 when he took charge. The ladies at that mission are very efficient, and have been on the field about three years.

BROTHER G. W. HICKS, at Lone Wolf Mission, is also greatly encouraged. Chief Lone Wolf has been converted, baptized, and is a deacon in the church, and the entire band at Elk Creek are ready to walk in the Jesus road.

MISS COLLINS, at the Lake Mohonk Conference, said in effect, that the highest compliment which an Indian can give to a young girl is, "She is a good girl, a very good girl, and she never says anything."

BROTHER E. C. DEYO, among the Comanches, and the three devoted ladies aiding him, are still sowing in tears. Ere long they will reap in joy. The Comanches are slower accepting Christianity than the other tribes, unless it be the Caddos, but the Lord has a people among them and will surely bring them out on His side in His own good time.

THE testimony of an old, half-blind Indian woman in one of the meetings tells how the Gospel is elevating these people: "I often fear when I am on my way to meeting that my blanket or sheet is not clean, for I cannot see to wash well. I have no fear that my heart is not clean, for Jesus has washed it in His blood."

BROTHER C. J. TAYLOR is having a glorious meeting among the Delawares. Twenty-six members have been added to the old Charles Journeycake Church at Alluwee. The meeting is still growing in interest — conversions every night. The Lord is among us. Praise His holy name!

THE picture of Co-pe-ty, the Kiowa chief, upon the title-page, gives a good idea of the way these chiefs dressed in former days. Lone Wolf, whose picture you see upon page 10, had the same warlike costume, and looked very much like this man.

IT was our privilege to be present at the meeting held near Anadarko, Oklahoma Territory, in October, 1892, and hear the remarkable address delivered by Lone Wolf, which you will find upon page 10. It was a strong but touching plea for the Gospel to be given to his people.

MISS BELLE CRAWFORD is opening a new mission at Saddle Mountain, also among the Kiowas. The outlook is very hopeful.

A Trip Among the Indians.

THROUGH the kindness of the Women's Baptist Home Mission Society, we have this month a picture of one of their efficient missionaries to the Blanket Indians, Miss Maryetta Reeside, "Aim-de-co," as the Indians have named her, meaning, "Turn around, and go the other way." And that is what she has done for these Indians, made them turn around and go the other way. Miss Reeside had been working in Oklahoma Territory. In 1892, it was our privilege to visit these Indians, and the story of the week passed among the Kiowas, Comanches, and Apaches, has been often told in New England. The Territorial Convention met that year at Oklahoma City, and, at its close, in company with several ministers and missionaries, we started upon our jaunt among these wild tribes. We left the cars at Minco about noon, and in four-seated vehicles, called hacks in that country, travelled over the prairies, arriving at Wichita Baptist Mission about eight in the evening. At that time our school was not in session, so, after resting for the night, we started for the camps of these Indians. Upon the second day we found the villages of glistening white tents cosily arranged upon the banks of the Washita River. After eating our dinner, which we carried with us, and which the chiefs and Indian boys seemed to enjoy, we were led to a grove, which had been cleared for us, in the rear of the village, where was held a never-to-be-forgotten conference with the red men of the forest. A fine-looking Indian man took his position as interpreter, and upon his right were the men, with their blankets and moccasins, upon his left the women, with their loose, flowing garments and long, unbound hair. The visitors were placed near the interpreter. Mr. Murrow, our veteran missionary, spoke of the object of our visit, and, in his own impressive way, told the "old, old story," but new to those children of the plain. One after another of the chiefs told us of their desire to know the white man's God. "You have seen the Christ, we have never seen Him." "Send us a missionary and teacher, for we are going the long way, and we are afraid."

Miss Reeside went up with us upon this trip, having just graduated from the Chicago Training School. She heard Mrs. Quinton speak some years ago upon the needs of the Indian, and the Lord called her to go and tell these ignorant ones the story which had made her own life so bright. She seemed to us too young and beautiful to leave in that country. When Mr. Murrow told these chiefs that she would stay among them, they crowded around her, and shaking her hand, said, "We will care for her." It seemed almost a hopeless task to expect this young Eastern white girl to accomplish anything with these ignorant, sinful men and women, many of them old and seemingly hardened cases. The pitiful appeal which has rung in our ears all these years, "Send us the Jesus Book — Oh, help my people to find the Jesus road," instead of discouraging Miss Reeside, only confirmed her desire to remain with them.

We left her in this lonely country, a solitary light. Mr. Hicks, with his wife and Miss Ballew, were transferred to this part of the field. Soon a precious revival sprang up. Big Tree, Lone Wolf, and many others, gave evidence of a change of heart. In 1893, a church was organized, and the work of this young girl has gone steadily forward. She has gently, but surely, led them out of their filth and ignorance, taught them to cook, sew, organized Sunday schools and a Woman's Missionary Society, and many point to her as the one who first told them of a Saviour's love. Big Tree and his wife have come out as sincere, humble Christians. He has named his youngest child Maryetta.

As we witness such consecration and self-sacrifice on the part of our young girls, we thank God, and take courage. There are many missionaries under appointment by the Women's Baptist Home Mission Society, and many teachers employed by our own Society, who are, by God's help, changing lives and moulding characters. We ask the young women in our churches to remember our treasury in their gifts, and our work in their prayers. Study about our home work, and your hearts will be touched, as you learn of our consecrated workers.

MARYETTA J. REESIDE.

A Letter from Oklahoma.

RAINY MT., OKLAHOMA TER.

MY DEAR MRS. REYNOLDS: Since coming among these Indians, about 300 houses have been built. We have helped them arrange them, and taught them to keep them clean. Many Indians, whom we found in the tepee eating with their fingers, seated on the ground, are to-day living in houses, using tables, clean linen, knives and forks, and chairs. Many have learned to bake bread, milk, churn, scrub, and wash — all entirely new work to them. At first they tried to build a fire in the oven of a cook-stove. A woman left meat in the oven; the fire was very hot, and it burned. Noticing smoke, and fearing it would set the house on fire, she threw a bucket of water over it, which cracked the stove and spoiled it. White people are not allowed in the Kiowa land, but eight miles north is the line which divides us from the country where they are allowed to settle. Many of them are very rough people. The Indians often ask why the white people are so wicked. They say when they went on the war-path they did not know any better; but they know the white people have had Jesus's book so long, and cannot understand why some love the crazy road; steal, and drink whisky. Once a month the Indians go to the Agency for rations. Usually they get beef, flour, coffee, and sugar. This time the money was exhausted, and they received only a little flour and beans. White people watch for them to leave home, then steal all they can. They break through windows, chop open trunks, and take plows, harness, dishes, quilts — sometimes the window-curtains and rugs we teach them to make. The prairie grass leaves no trail, and an Indian would be shot if he should go to their homes to look for his goods. Some Indians take their chickens with them for fear of losing them. This country has good, rich soil, but water is very scarce. Some years they raise large crops, others it is so dry that the hot winds wither the corn before the ears can mature. Our church numbers 110, and the one at Elk Creek thirty. Our people are scattered, living over a territory sixty miles long and eighty miles broad. It takes time and patience to reach the homes (no car lines) and lift an inert mass to activity, but they are eager to learn.

Our Missionary Society is flourishing. We raised over fifty dollars the past year by making and selling quilts. We organized the women of the Elk Creek church. Our sisters sent them one dollar's worth of cotton, a quilt, and a flour sack full of patchwork, to help them. One of the women went with us to speak words of encouragement. The last time I saw the President, Lone Wolf's wife, her face beamed with joy when she told me they had earned seven dollars.

We also have a Junior Society of fifty children, who are in the Rainy Mt. Government school, five miles from here. We hold meetings every two weeks. They are bright little scholars, rapidly learning English, and committing Bible verses to memory. They take a collection once a month. How much this training means for the future of these boys and girls! Notwithstanding they have so little, these Indians are generous givers. A very important question with them is how to keep themselves provided with food and clothing. The nearest railroad is sixty miles, where they would be obliged to take produce for sale, and there are always so many white people ahead, that an Indian would find no sale. They receive about forty dollars per capita, every year, from the rent of a portion of their land to cattlemen. This is all they have except what little they can earn by cutting wood or hauling freight. Twice a year we hold camp-meetings for several days. These meetings have been wonderfully blessed, as the Indians gather from all parts of the Reservation, and listen

to the Gospel. They usually cost over $100, as a beef is killed every day. The money is raised among the missionaries and Indians. Asking your prayer for God's blessing upon the work, In His Name,

MARYETTA J. REESIDE (Aim-de-co).

Wichita Mission School.

ANADARKO, OKLAHOMA TER.

THE Indian agent has sent out an official notice for all schools to be in attendance at Fort Sill, a distance of forty miles, from the 26th to the 30th of May inclusive. It takes a day to go and come. The only mode of transportation is by vehicle. We understand that tents are to be erected for the accommodation of children and employees. The latest reports are that each school take along cooking utensils and do their own cooking, the Government furnishing rations the same as if the children were in school. Each school is to supply a program, lasting from one and one-half to two and one-half hours. This means a great deal of extra work. Mrs. Rulison and I have begun to drill children for this event. We have great cause for thankfulness in that la grippe dealt so leniently with us. All the children, as well as school teachers, had a slight attack, but are well recovered of it. Quana Hunters — "uncle," as we all called him — an old Indian man, loyal to the school, lies in a tepee near at hand. His life is fast ebbing away. He says he is not afraid to die, that he loves the Lord Jesus. It seems that some time ago he expressed a desire for baptism, but was talked out of it by his people. It was our pleasure last Sunday to attend a meeting held in a log hut. Although the room was very small, over thirty were crowded into it, Indians and whites. After the services a Sunday school was organized, the first session to be held a week from Sunday. The great plea was, we want more room, a meeting-house in which to worship. We wondered what effective work can be done in such cramped quarters. Though our hearts are in the work, the great distance prevents our attendance but once in a while. We would be so glad to go often and help, as they are so new in the work. They need help, strength, and encouragement in every direction. Pray for them.

CHARLOTTE E. TAYLOR.

Atoka Baptist Academy.

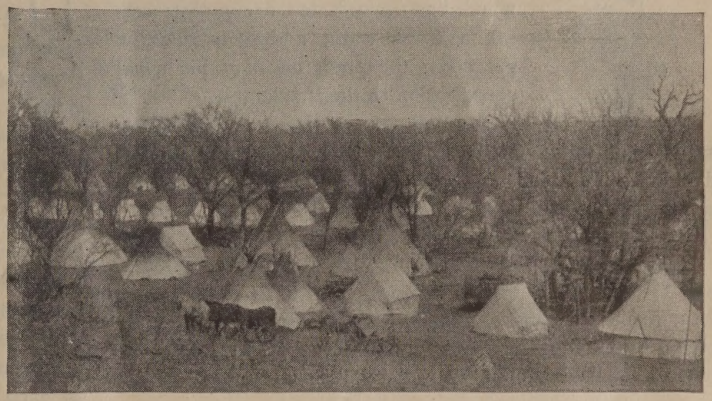
ATOKA, INDIAN TER.

SPRING has come with its gorgeous carpet of many-tinted flowers, and as it can only come on our beautiful prairies but with all of its sweetness and purity, we are reminded that in seven more weeks our school closes. The time is so short, and so much to be done! When we look over our year's work we do not see great results. But we hope and pray that there has been a steady, if slow, advancement in our Master's work here. As with the work everywhere we have had many obstacles to overcome, not in our strength, but in the strength of the Lord. God is our refuge and strength, a very present help in trouble. Since September we have enrolled 160 pupils, about half Choctaws. I have had as many as 45 in my room, but generally from 25 to 30 boys and girls. Had it not been for New England friends, many could not have had the comfort of our home. The older boys and girls are very grateful, and express a desire to do as much for some one else as has been done for them.

ALYNE GOOLSBY.

COMANCHE MISSION, OKLAHOMA TER., May 1, 1897.

MY wife and I reached here April 27th. Wednesday and Thursday we accompanied the workers in their regular visitations to the camps of the Indians. We visited twelve camps, about twenty families. At ten we read portions of Scripture, talked and prayed. At every one we were welcomed, and close attention was given to every word said.



INDIAN VILLAGE.

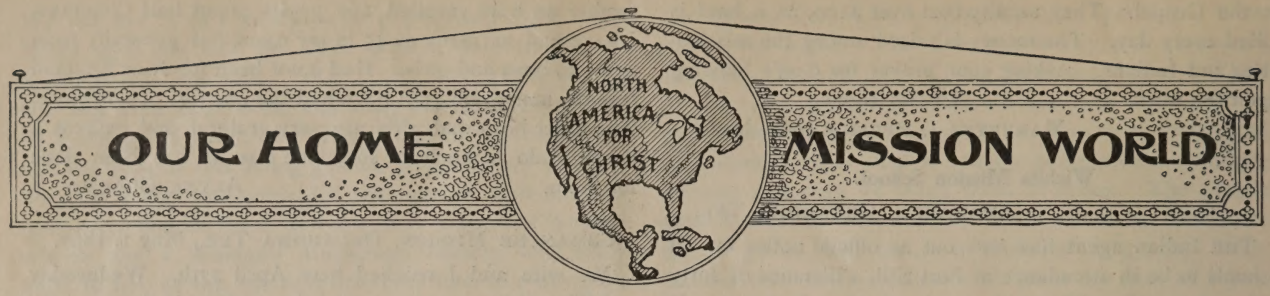
Several men and women said they were not only willing, but anxious to walk in Jesus's road.

The outlook is certainly very promising. I confidently expect many applications for baptism and church-membership at this mission in the next year. The danger will be that some will not understand the spiritual requirements for church membership.

Brother Deyo is acquainted with seventy-three families of Comanches. Of these, fifty-three have houses, and twenty live in tepees. Of these fifty-three houses, over thirty have been built since he came to this mission, three and one-half years ago. All of these families have farms, some only a few acres; others have fields of twenty to forty acres. The men plough and cultivate the corn themselves. One old woman told us she and her family are in the white man's road, that she would soon be a white man, that she liked the white man's houses very well except his bed-bugs. I am told bed-bugs are unknown in the tepees. In the houses we noticed chairs, tables, bedsteads, bedding, cook-stoves, trunks, citizen's clothing, etc. In one house were a few books. The men have ploughs, wagons, harrows. Nearly all own some cattle, ponies, etc.; no hogs. The Comanches constantly beg Mr. and Mrs. Deyo to open a school, and promise to give them all the children they will receive.

Probably within a year this reservation will be opened to white settlement; what then?

J. S. MURROW.



American Baptist Home Mission Society.

THE many friends of Dr. Morehouse will regret to learn of his serious illness, which has necessitated a complete cessation from work, and, consequently, prevented the preparation of his usual contribution to these columns.

It will, however, be a source of great satisfaction to know that at this writing his condition has decidedly improved, and that we have good hope of his speedy recovery.

THE campaign for the debt is progressing encouragingly, and while there is much hard work yet to be done, it will be undertaken with the confidence that victory will surely crown this noble endeavor. "According to your faith be it unto you." "Your faith is the victory."

Review of Missionary Operations

For Year Ending March 31st, 1897.

THE whole number of laborers, missionaries, and teachers supported wholly or in part by the Society has been 1,064. These have been distributed as follows: In the New England States, 47; in the Middle and Central States, 62; in the Southern States, 226; in the Western States and Territories, 695; in the Canadian Dominion, 12; in Mexico, 22. French missionaries have wrought in 8 States; Scandinavian missionaries, in 23 States and Manitoba; German missionaries, in 18 States and Canada; colored missionaries, in 21 States and Territories.

Among the foreign population there have been 254 missionaries and 21 teachers; among the colored people, 47 and 216; the Indians, 17 and 21; the Mexicans, 17 and 5, respectively; among the Mormons, 4 teachers, and among Americans, 462 missionaries.

The Society aids in the maintenance of 31 established schools for the colored people, the Indians and the Mexicans. There are 11 day schools for the Chinese, and other day schools as follows: 1 in Utah, and 1 in New Mexico.

The missionaries have represented the following nineteen nationalities: Americans, Armenians, Bohemians, Chinese, Danes, Finns, French, Germans, Hollanders, Indians, Italians, Jews, Mexicans, Negroes, Norwegians, Poles, Portuguese, Swedes, and Welsh.

Annual Report of the Board.

DURING the last four years the Society has enlarged its work, especially among the Indians living in Oklahoma Territory. At Anadarko, Rainy Mountain, Elk Creek, and in the vicinity of Fort Sill, are four Mission stations for the Wichitas, Kiowas and Comanches. At each station the effort is being made to develop a farm, partly with the idea of deriving an income from it, to be used in meeting a part of the expenses of the Mission, partly with a view of supplying the missionaries with milk, eggs, vegetables, etc., produced on the farm, which they would otherwise find it difficult to procure; but the chief object in the development of these farms is to afford an object-lesson to the Indians, and to stimulate them in establishing and conducting similar farms for themselves. At each Mission station there have been erected suitable buildings, including chapels, parsonages, etc.; the grounds have been ornamented with shade trees, an orchard has been planted, a garden cultivated, some stock cattle have been purchased, wells have been dug and cisterns constructed. Last year the experiment was undertaken of growing alfalfa, with such success that an enlarged acreage will be seeded in the near future. The chief difficulty which has been encountered in these farming operations has been the uncertain and insufficient rainfall, and it is an open question whether the farms can be made even self-supporting, and especially without some means of artificial irrigation. It is the present purpose to experiment with windmills during the coming season, to see whether by that means water can be raised from the wells for domestic use, stock purposes, and for a limited irrigation.

The missionaries report that the Indians are greatly interested in these operations, and are already imitating the work by building houses, fencing their lands and attempting to cultivate them.

A MISSIONARY in Oklahoma, in charge of an Indian school, receives a free copy of *The Golden Rule*, sent him by one of the contributors to *The Golden Rule* fund for that purpose. He writes that many of the Indian children, gathered from the tepees and dugouts, are learning to read very rapidly, and when the missionary and his family have read the paper, it is turned over to these Indian children, and the good that is accomplished can never be estimated.

Missionary Work Among the Kiowas.

THE following letter, received May 7, 1897, is from the son of Chief Lone Wolf, a Kiowa Indian, who spoke at the meeting of the Christian Endeavor Convention in Boston in 1895. He is a graduate of the Carlisle School and is now living in Anadarko, Oklahoma Territory:

"There are some encouraging features of the missionary work among the Kiowas, but that which shines is not all gold.

"There are three great evils, and each is doing much harm to the grand and noble work. The great three are 'Ghost Dance,' 'Muscal Feast,' and 'Gambling.' Gambling is the oldest of the three, and the so-called Ghost Dance is the latest, but the most harmful to the cause of Christ.

"Satan has succeeded through this dance in making the Indians believe that the white people do not worship the right God, and that Christ is soon to come with their dead relatives. I wish I had time to tell all about the three, for they are very interesting. Oh, for more light, so that we as a tribe may see the way clearly to the only true and living God! Oh, for more workers! The work is so great that the noble band of faithful workers will not be able to do much for some time. These Kiowas are being cut down like trees, and oh, most of them will die unprepared to meet their God. They will die in their sin, but of whom will their blood be required? Readers, you have found peace and joy in Christ: will you share with us? We as a tribe have none of your light and life, yea, peace and joy. 'Freely ye have received, freely give.' Yes, give us the 'good news': we never heard it. The story of Jesus is so new and sweet to us. Tell us more of it. Yes, we have three giants to overcome, but through Christ we shall conquer, yea, through Him we can do all things; we are weak, but He is strong.

"My means will not permit me to do much, that is, as much as I would like to, for the salvation of these benighted souls, but I will do what I can, trusting Him for help. What I lost in this work I shall count as nothing; I only wish I could devote more of my time to the work. Education alone will not civilize the Indians, but Christianity, with little education, will elevate and enlighten the Indians. I am yours in the cause,

"DELOS K. LONE WOLF."

[Muscal is a dried flower, something like the poppy, and producing much the same effect as opium. It is imported from Mexico by white traders.]

BOOKER T. WASHINGTON, in a recent address, is reported to have said: "As a race, I believe we are to work out our salvation in the South. I remember a story of an old negro who wanted a Christmas dinner, and he prayed, night after night, 'Lord, please send a turkey to this darky.' But none came to him. Finally he prayed, 'O Lord! please send this darky to a turkey.' And he got one that same night. There isn't much that we get in this country without working for it."

Civilized Tribes.

ATOKA, INDIAN TERRITORY, April, 1897.

CHEROKEE Nation, Indians 20,624, full-bloods 11,532. Creek Nation, Indians 14,000, full-bloods 8,000. Choctaw Nation, Indians 14,000, full-bloods 7,000. Chickasaw Indians 7,000, full-bloods 2,500. Seminoles, Indians, 2,500, full-bloods 2,300.

The full-bloods live off the lines of travel, on streams of water, in the hills and forests. They have small farms, and raise corn, potatoes, pumpkins, beans, etc. They also raise cattle, ponies, and hogs. Their houses are generally built of logs, often without windows. Their furniture is simple — a few chairs, a table or two, some table and kitchen furniture, bedding, etc. What you know as big hominy, only cooked with a great deal of liquor in it, and which the Muskogees call O-sof'-ky, the Choctaws Tah-ful-lah', and the Cherokees Kan-ny-hay-nah, is a very common article of diet, and very healthful.

There is an excellent system of free common schools. The half-breeds get the most benefit. The school fund is derived from monies invested by the United States Government from the sale of lands in Alabama, Georgia, and Mississippi.

There are about fifty full-blood Indian churches. About as many preachers ordained and licensed, nearly all of whom are full-bloods, and of whom about one-third speak English. There are about 3,000 Indian Baptists. Most of these give evidence, by pious lives, of real regeneration. Very few white men ever preach to these full-blood Indian churches. There are more white people in the Territory than Indians. They are also destitute and need help. The whites are the more aggressive race; they are more importunate. They have absorbed nearly all the missionaries sent to work among the Indians. This has been going on for a number of years.

Most of the full-blood churches sadly need Bible instruction. Institutes for the study of the Bible would be very valuable. Many people in the States argue that the Indians have had the Gospel for fifty or more years. They do not know the real condition of these full-blood Indians. They have been robbed, not only of lands, annuities, clothing, provisions, but they have actually been robbed of the Gospel. When America was discovered, we found the Indians barbarians and savages. Our treatment of them has not been calculated to impress them favorably towards the Christian religion, and yet we expect them to become civilized and Christianized in one or two generations. "The Indians have had the Gospel for fifty years." It is true that there have been a few missionaries among a few of the tribes for this length of time. Among many of the tribes in the West no real evangelical Gospel mission work has been done until very recently, and there are still a number of tribes which have never yet received any tidings of the Gospel.

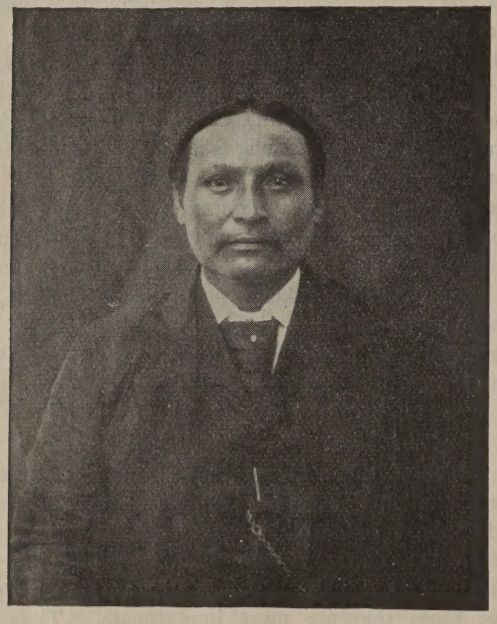
J. S. MURROW.

How to Win the Indian to Christ.

THIS was one of the subjects discussed at the conference of workers who are laboring among the Blanket Indians, at a meeting held among the Comanche Indians in November, 1896. After a number of the missionaries had spoken, Lone Wolf and Big Tree, Kiowa chiefs, were invited to speak. They both spoke at length, and with feeling. Following is the substance of their talks:

LONE WOLF.

"I am glad to hear these talks. This question touches me deeply. I am very glad you people desire the salvation of my people. These missionaries prove their love for my people by their works. They live among us. They work



LONE WOLF, CHIEF OF THE KIOWAS.

for our good. Their words are all straight. They are a blessing to us. They are light to our eyes. They are Jesus's people. When we look at them and their lives we see Jesus. This wins our hearts. I long to see the time when all Indians will be won to Jesus."

BIG TREE.

"The missionaries have pursued the right course to win the hearts of the Indians to Jesus. And now Lone Wolf and I are helping. We want to aid all these missionaries in winning the hearts of all the Indians to Jesus. I am here among my Comanche friends. I say to them, with all my heart, come and go with us in Jesus's road, and it will do you good. It is the best, the cleanest, and the happiest road in all this world."

AMONG the civilized tribes many full-blood churches are active and in healthful condition. The Choctaw preachers and people have not been so self-reliant for years. The same is true of the Cherokees. A ministers' meeting of full-blood Cherokee preachers will be held at Peavine this week. Important subjects are to be discussed, and it is believed results will be good.

From Lone Wolf.

ADDRESS delivered by Lone Wolf, chief of the Kiowas, at a Christian Council held in 1892 near Anadarko, Oklahoma Territory.

WHEN the Great Father created the world, He divided it into two halves. One half, or the Summer, brings life and light to every plant and animal. It brings joy, gladness, growth, and development to every living thing. The other half, or Winter, brings darkness and death. There is no joy, growth, nor development in anything, when the Winter comes.

You good people are the Summer, who give light and life to every being with which you come in contact. Wherever you go, you take life, light, joy, growth, and development.

Give us some of your sunshine and life; help us to grow and develop physically, mentally, and spiritually.

Since good things came to our ears, it seems as though the day had dawned upon us. The day is not far off. Happy time is coming. We shall expect great and good things from you and your teachings.

The poor wild Indians are like the Winter, having no light, and no real life. Everything is dark to us; but we are not hopeless, for just as soon as we heard good things, the light began to come into our dark hearts, and dispelled the darkness.

Think of trees and plants: they possess life and beauty, but the cold and darkness will not allow them to show what they have. Just so it is with us; we cannot show our good qualities until the life and light come to us. We cannot make any showing of our good qualities as long as darkness and cold reign in our country, homes, and hearts. When more of the good things will come into our hearts, the dark and evil things will flee to make room for life and better things, because light and darkness cannot dwell together. Won't you share your life and sunshine with us? Won't you give us some of your joy? We have none. Help us to know and love your Great Father!

Indian Affairs.

SEVEN years ago a bill was passed by Congress, nominally to secure to the Uncompahgre Utes certain portions of land, but really taking away from their reservation a tract containing the only deposit of gilsonite known on the continent. This land was to pass into the hands of a few men at a price amounting to but a few thousand dollars, while the mineral deposit is estimated as worth $30,000,000. The facts were made public in season to secure the veto of the bill. Since then persons have made attempts in various methods to get control of this land at a nominal price, and a like effort was made in the present Congress, but the House insisted that the land should be leased, and not sold.

An agreement between the Dawes Commission and the Choctaw and Chickasaw tribes has been made in regard to the allotment of land in severalty, the jurisdiction of United States courts, and presidential approval of acts of the tribal council.

A Missionary's View.

GREAT changes are in progress in the civil conditions of the Indian tribes, among whom Baptists are doing mission work. For over a century the policy of the United States Government towards the Indians has been called paternal. The red men have been taught to regard Uncle Sam as their Great Father. Again, the Indians have been called the wards, and the Government their guardian. If there had only been a Mrs. Uncle Sam to mother and train these poor wards, or red children, in the way they should go, it might have been far better for them.

Unfortunately, their Great Father, alias guardian, has been not altogether unselfish in his treatment of his red children, and, in consequence, they have suffered. The Great Father, or guardian, just like a man, has at times petted and spoiled his wards, giving them taffy and kisses, while at other times they have been spanked unmercifully.

The policy of the Government to deny to the Indians the right of citizenship, and segregate them on reservations remote (until it was impossible) from white settlements, and removing them again and again from homes that they had worked hard to make and to which they were attached, has produced its natural result — indolence, lifelessness, poverty, and ignorance. The Indians are just what the people of the United States have made them. A century of deception, robbery, whisky peddling, and debauchery, has changed their old character of nobility, independence, and bravery, to a condition of helplessness and servility. Among these five civilized tribes the full-bloods are the prey of the squaw-men and educated half-breeds. These have monopolized the lands, the rich coal-fields, the free schools, the royalties, the national offices, and the public funds. Has Uncle Sam been a faithful guardian? He has now changed his policy, and is saying to these red children, who have all the life and ambition they ever had spoiled and spanked out of them, "Root, hog, or die."

The Dawes Commission is now treating with these five tribes to compel them to agree to tribal dissolution, allotment of lands, and United States citizenship. The members of the commission are excellent men, not susceptible to bribery, and sincerely desire to benefit the Indians. No option is allowed the Indians to consent to the requirements mentioned. Of course it is a bitter pill for all. The full-bloods regard their tribal dissolution and United States citizenship as almost equivalent to death — the extinction of everything valuable in this life. The squaw-men, and others who have been fattening on the properties of the Indians for many years, foresee that the change is an end to their system of jobbery and robbery. My conviction is that it will prove to be a last, great grab game, and that in a few years many of the full-bloods will be without lands, without homes, without money, without schools, without friends. It remains with the Christian people of the United States to determine whether they are to be without God.

An Indian Invitation.

THE following picture is a copy of an invitation sent to General Morgan from the Kiowa Indians of Saddle Mountain, Oklahoma. The original flowers were red, to indicate the Bleeding Heart, and the leaves green, to indicate friendship:

"'Peace Be Unto You.'

"THE Kiowa Indians of Saddle Mountain, Oklahoma Territory, salute you. On Friday morning, June 25, 1897, the semi-annual Baptist camp-meeting for our 'lost tribe' will be begun here.

"We extend you a cordial invitation to be present, and will give you 'the heart's right hand of welcome.'

"Come with words of love and heavenly comfort, for our buffalo are all gone, our land left to us desolate, and in danger of being opened for settlement, the treaty about to expire, and our hearts bruised and bleeding.

"LUCIUS AITSAN, *Interpreter.*

"*Anadarko, Oklahoma Ter., April, 1897.*"

Letter from an Indian Boy.

THE following letter speaks for itself. It was written by Miss Reeside, missionary among the Kiowa Indians, for Rainy Mountain Charlie, one of the converts among the Blanket Indians:

IMMANUEL MISSION, KIOWA NATION, Jan. 28, 1897.

MY DEAR MRS. MURROW: To-day, Friday, I hear your husband is sick, and that makes my heart sad. I hope his sickness will soon pass away, and that he will soon be well. Every day I will pray for him that God will bless him and make him well and strong, so he can work for Him, for he has been such a good friend and helper to the Indians. Many Indians will be sorry to know their friend is sick, and will be praying for God to cure him.

Your brother in Christ,

RAINY MOUNTAIN CHARLIE.

No More Indian Soldiers.

THE last of the Indian companies of the United States Army, stationed at Fort Sill, Oklahoma, is to be disbanded.

This marks the end of the effort to make efficient soldiers out of the warlike aborigines of the frontier. At first the experiment bade fair to be successful. Several companies, both of cavalry and infantry, were organized in command of white officers, who had manifested particular friendliness for the Indians. The young braves liked the jaunty uniforms, and promptly mastered the intricacies of military evolutions. They became men of mark in their tribes.

But soon the rigid discipline and the enforced absence from their homes and families became irksome. They began to neglect their duties and to appear, first indifferent, then sullen, and then mutinous. One by one the Indian troops and companies have been disbanded, until there remained only the command at Fort Sill, composed of fifty of Geronimo's Apache warriors.

Though they will cease to be regular soldiers of the United States, these Indians will not leave the military service. They will probably be retained, as other former soldiers have been, as scouts, in which capacity the red braves have had ample experience in our Indian wars, and, indeed, have proven themselves indispensable auxiliaries.

Debauched Savages.

INSPECTOR CONSTANTINE, of the Northwest Police at Fort Cudahy in the Yukon District, at Ottawa, writes as follows: "The territory about the mouth of the Mackenzie River and Herschell Islands demands the attention of the Government. Twelve whalers, steam and sailing, wintered there last winter. The crews numbered from 1,000 to 1,200. These vessels do not leave winter quarters till about the middle or end of July.

"Each year a vessel is loaded and despatched from San Francisco with supplies for this fleet, of which cargo liquor forms a large share. This liquor is sold or traded to the natives for furs, walrus ivory, and young girls, who are used by the officers of the ship for their own purposes. The natives have also learned to make liquor from dried fruits, sugar, or molasses.

"They are very violent and dangerous when in liquor.

"Last winter it is reported that one tied up his daughter by the heels and whipped her to death. Mr. Whittaker (a missionary) and the ship's captain tied up the man and whipped him. The result was that the natives threatened to make the missionary leave the island, if not worse."

IN Arizona there are about 30,000 Indians about whose early history we know very little. From boyhood up they were carrying arms. They were a quarrelsome, warlike people. It took from three to five regiments of soldiers to keep the peace. A few missionaries and schools would have saved the United States many lives and millions of dollars.

LET us endeavor to do all we can for these our neighbors in loving service for the Master.

A Pathetic Incident.

ONE of the most pathetic instances of the yearning of the human being for the divine is that related by Bishop Whipple of Minnesota. "Some years ago," he said, "an Indian stood at my door, and as I opened it he knelt at my feet. Of course I bade him not to kneel. He said:

"'My father, I knelt only because my heart is warm to a man who pitied the red man. I am a wild man. My home is five hundred miles from here. I knew that all the Indians east of the Mississippi had perished; and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out into the woods and tried to talk with Him.'

"Then he said, so sadly, as he looked into my face:

"'You don't know what I mean. You never stood in the dark and reached out your hand and could not take hold of anything. And I heard one day that you had brought to the red man a wonderful story of the Son of the Great Spirit.'

"That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again he said, as he laid his hand on his heart:

"'It is not dark; it laughs all the while.'"

THE following is a copy of a letter received from Go-te-bo, deacon of the Immanuel Baptist Church in Kiowa Nation.

"IMMANUEL MISSION, OKL. TER., Jan. 6, 1897.

"REV. J. S. MURROW.

"*Dear Brother:* — You are my dearly loved brother. I wish to tell you some words. I am looking at you. I see you — not with these eyes of my body, but with the eyes of my heart. This is the way I see my Saviour, with the eyes of my heart. With the eyes of my body I can see the wonderful things he has made in sky and earth, but, better still, with the eyes of my heart I can see Jesus Christ.

"I am not tired walking in Jesus's road. No, I am growing stronger in it. The talks Mr. Clouse gives in the church help me, and I grow stronger the more I learn of God's word. I feel like you do about the Kiowas. I am hungry to see them all come into Jesus's road and be saved. Oh, how good is Jesus's road! I love it more and more. I have no words to tell how good it is. Those words you sent me from the Bible are true. God never slumbers nor sleeps, and He is with me when I go out and when I come in. I wish that every tribe of Indians would follow Jesus — Kiowas, Comanches, Apaches, *all*. Tell my Choctaw brothers to put all their trust in God, and He will help them in every difficulty about their land, and all other ways.

"Your Kiowa friends are all well, and so are Mr. and Mrs. Clouse and Ma-ta-ma and Aim-de-co.

"I thank you (ah-ho) many times for the present to me.

"Your brother,

"GO-TE-BO."

LOSE the less joy that doth but blind;
Reach forth a larger bliss to find.
To-day is brief: the inclusive spheres
Rain raptures of a thousand years.

— HARRIET BEECHER STOWE.

Our Girls

Somebody.

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, "'Tis sweet to live;"
Somebody says, "I'm glad to give;"
Somebody fought a valiant fight;
Somebody lived to shield the right.

— *Selected.*

SO much do we love our girls that we are sad when we see many, some of whom are professed Christians, eagerly intent on the gaudy butterfly's mission, — to show the caprices and endless variety of their toilets, or flitting idly from one selfish pleasure to another, as the pretty little hummingbirds flutter from flower to flower, sipping for an instant only of the sweets of each. Oh, how they forget that they are *bought with a price*, and while it is perfectly right that they should be so becomingly attired that they may be fair to look upon, for thus they bring the freshness of youth to many tired hearts, and while they should not look upon life as one monotonous round of toil, but should be as bright, and happy, and joyous as the summer day is long, their greatest care should be to glorify God in the body and spirit, which are His. There is a mission a great deal higher than to be merely a fashion-plate in motion, or an expert at a card-table, or an authority on the latest amusement.

Recent New York papers tell of a society woman who has received a princely gift, — a coronet which is made almost entirely of rubies, and whose cost was as much as the crown worn by Queen Marie Antoinette. It is said that the owner "wears this flashing crown right royally." Do not let an envious thought come into your mind, my dear girl friend! The good Book tells us that, "Wisdom is better than rubies," and counsels the wearing of that which is "not corruptible,— even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." The coronet of rubies must be beautiful, indeed, but it can be worn only in these days when so much is thought of show and glitter. The day is coming by and by when the fact that we once possessed some of earth's sparkling jewels will weigh little beside our desire that we may receive the "crown of glory that fadeth not away." Dear girls! only through loving and serving our Heavenly Father in these days which are passing will you win the treasure which shall be everlasting.

WE rejoiced with an exceeding joy when a merry, fun-loving college girl, but one who believes that she and her companions should be constantly trying to lead true lives, and to become the women God wants them to be, wrote, April 19: "About a week ago, a lady spoke to our Volunteer Band and suggested to us that, while praying for all the work, we have one especially at home and abroad, about whom we could think and for whom we could pray, and, perhaps, help by a message occasionally. I cannot do a great deal to help in other ways now, but I do want to use the blessed privilege of prayer more for those who are doing His work in other places, and so I write to ask if you will give me the name and address of some worker in the home field, whom I can remember particularly."

SOME of the very best features of the late Annual Meeting were the three "Word Pictures," wherein the Alaskan, French, and Mexican women were personified by Mrs. Grace C. Lathrop, Miss Minnie Pickering, and Miss Gertrude A. Rausch. We wish every one of our Baptist girls in New England could have looked straight into the faces of these young women, as they made the three types of life so real. Could these appeals form a part of the programmes of our Young People's Societies this year, much new interest would be awakened.

MRS. AMANDA MILLER COLEMAN, a former pupil of Hartshorn Memorial College, spoke at Providence of the great contrast between herself and her son, a little more than a year old. *She* was born in a log hut; *he* was born in a comfortable house of ten rooms, eleven closets, thirteen doors, and seventeen windows, with one hundred and fifty-five acres of land about him. Christian education and training will make just such changes in the homes of many more of the colored girls in our Southern schools.

Our Little Folks.

PRAIRIE DOGS.

WE hear many a little boy and girl exclaim, "Oh, what *are* they?" Well, little folks, though they are called prairie dogs, they are not much like the pets we have in our homes. They are found on the Western prairies of the United States. They are about a foot long, and their color is reddish brown or cinnamon. They are very much like tree and ground squirrels, and they receive their name from the chattering sound they utter, which resembles the bark of a small dog. They burrow in the ground for considerable distances. Standing on a heap of earth at the mouths of their burrows, they tumble into them at the slightest hint of danger. They are a part of the Kiowa life which we are describing this month. One of the workers thus speaks of a morning journey on her way to a Kiowa mission station in Oklahoma Territory: "The air was clear and crisp. A white frost lay lightly on the sod, and the stillness was broken only by the praiseful matins of the birds, and the peculiar bark of prairie dogs, which here have large and numerous villages. Many came out to look at us as we passed, and a frequent bark, accompanied by a roguish twitch of the little tail, seemed to say, 'I wish you good morning, but catch me if you can,' and when, as was often the case, the missionary's lively little dog accepted the challenge, just as he seemed ready to seize his prize, in a twinkling the little head went down, and the little tail laughed defiance as it also disappeared." The burrows made by these creatures have been a source of some danger to prairie travellers, as they are quite deep, and horses have sometimes stumbled and fallen into them.

Mary Reynolds Lone Wolf.

BY this time most of our little folks have become familiar with the name of our Corresponding Secretary, Mrs. Reynolds, and many have learned to love her very much. You have also heard of the great Kiowa chief, Lone Wolf, once a proud Indian warrior, but now an earnest, humble Christian. Perhaps you have heard from your older brothers and sisters how, at the Christian Endeavor Convention in Boston two years ago, the son of the chief, Delos K. Lone Wolf, was present, and told how he, too, had found Jesus to be his friend. Seven years ago he could speak no English, but having studied at the Carlisle School, he has learned much of our language, and you might any of you be proud to call him brother. Well, what about the names that are put together in the above title? Just this: we have seen the letter from this young Indian, in which he spoke of the "beautiful baby" which came into his home on Easter Sunday. The father is very grateful for what our society has done for his people, and as he knows our Secretary very well, he has given his little daughter her name. What kind of a present do you think that Mary Reynolds Lone Wolf received from her mother's aunt? Why, a calf and a colt, to be sure, and no doubt the little girl will love them just as much as you love *your* pets. Are you not glad that it is possible to have this happy Christian home among a people once so savage and warlike?

Contrasts.

THEN.

REV. DWIGHT SPENCER tells us that "the power of the Gospel over these Indians is strikingly shown in the conversion of Go-te-bo, who for a long time had been a leader in the Kiowa war-dance. In these barbarous dances he used as his badge of authority a notched war club, ornamented with brass nails, the skin of a coyote (prairie wolf) attached to the handle end, while a leathern thong and eagle feather adorned the other. When they returned from the slaughter of their enemies they had a war-dance, and Go-te-bo, flourishing his war club, was a chief figure."

NOW.

"Go-te-bo is now a Christian, and says that 'old things have passed away.' He is a deacon at the Rainy Mountain Mission, Oklahoma Territory, and the war club, which he once thought so fine, may now be seen at the Home Mission Rooms in New York, where it bears testimony to the power of the Gospel in subduing the savage spirit that dwells in the savage breast."

"There are chiefs of the tribes who are seeking
To follow the Gospel light.
They plead for teachers to guide them
In ways that are true and right.

"And Go-te-bo, Lone Wolf, and Big Tree,
Turn back on their war-path to-day,
And lay down their knives at the chapel door
And follow the 'Jesus Way.'"

—*Exchange.*

Indian Baby Life.

WE will let three of our exchanges tell us about the early life of the Kiowa children. *Kind Words* has this description:

"An Indian baby spends the first year of its life in the cradle. But you would think the cradle a queer affair. It is made of a piece of buffalo skin fastened to a board and held together in front with deer-skin cords. Feathers and fur make it a soft, downy-looking nest, but it is not always clean. For clothing, the Indian baby has a long strip of cotton cloth or deer skin rolled round and round the little body from the chin to the toes. In winter the cradle swings from the roof of the hut, and in summer it hangs on the bough of a tree outside the door."

INDIAN BABY.

Miss Burdette, in *Tidings*, says: "While the baby is quite young it is carried in the ingenious little cradle peculiar to the Indian, but when it has grown strong enough to cling to the mother with hands and feet, she carries it on her back in her blanket or shawl. Mother and child seem to understand the arrangement perfectly. The little faces are very cunning, whether blinking their black eyes at you from the cradle, or peeping over the mother's shoulders. The manner of dressing these tots is very simple. The cradle itself is practically their garment in early infancy, and later the mother's shawl supplies the lack of all but a little cotton shirt for the upper part of the body. This one garment is somewhat lengthened when the child begins to run about. However, the Kiowa mothers are, as rapidly as circumstances will allow, making civilized clothing for their children."

Miss Reeside writes, in *Indians' Friend*, from among the Kiowas in Oklahoma Territory: "Little Daniel is the son of Ac-con, our youngest church member. Being the only grandchild, he is a great pet. The grandfather bought a baby coach, as he wished to start him early on the white man's road. They took Daniel from the beaded cradle, and placed him in the coach. One day the mother left him sitting in his coach on the porch in front of the little house while she cooked. A sudden gust of wind blew the carriage off the porch, and 'down came baby, carriage, and all.' They flew to the rescue, and found little Daniel unconscious, but after dashing water in his face, and rubbing him briskly, he revived. In the bottom of the coach was a little monkey-wrench, and, as he had started on the 'white man's road,' little Daniel's fingers began to investigate it. He must have found it too puzzling for his baby mind, for he hit himself on the head with it, and again fell unconscious. When he revived, they tied him up in his beaded cradle, and he now rides secure on his mother's back."

KIOWA GIRLS.

THERE are about 250,000 Indians in the United States. Of the large number of tribes, five are called civilized, *viz.*, the Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles.

The Kiowas, about whom we study this month, number 1,200 people, and live in Southern Oklahoma. They are called Blanket Indians, because they have not yet adopted civilized dress. Their homes are *tepees* or round tents.

Mission Band Lesson No. IV.

The Indians.

I. How many Indians are there in the United States, and what are the names of the civilized tribes?

II. Where do the Kiowas live, and why are they called "Blanket Indians"?

III. Have any of their great chiefs ever been converted, and what changes have come to them?

IV. Are they grateful for the work of the missionaries?

V. Tell about the children of the Kiowas.

[A careful reading of the two pages will give the answers of the questions.]

SOME who saw the picture of our "Three little maids," in May ECHOES have wondered who they are. We answer: the one at the left as we look at the picture is the daughter of Mrs. A. F. Pease, of Northampton, our State Vice-President for Western Massachusetts, and the other two are her play-mates.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts from New England for April, 1897.

Maine	$ 88.52	Rhode Island	$ 101.29
New Hampshire	59.21	Connecticut	102.80
Vermont	191.81		
Massachusetts	1,541.65	Total from New England for April	$2,085.28

Contributions from individuals, churches, etc., in New England, for the American Baptist Home Mission Society, should be sent to Rev. F. T. Hazlewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts for April, 1897.

For the General Work.

MAINE, $45.55.

Friendship,	$1.00	Nobleboro, for Precious Jewel,	$1.00
Auburn,	0.50	Forest City,	0.81
Buckfield,	3.00	Hodgdon, Mrs. J. V. Tabor,	1.00
Saco,	25.24	Dover and Foxcroft,	7.00
No. Haven,	5.00	Passadumkeag, Juniors,	1.00

NEW HAMPSHIRE, $3.50.

Exeter, S. S., $3.50

VERMONT, $16.15.

Fairhaven,	$5.15	Fairfax,	$1.00
Fairfax, Miss Mary L. Wheeler,	10.00		

MASSACHUSETTS, $353.17.

Dedham, 2d, Junior Soc.,	$1.80	Old Cambridge, J. C. E.,	$0.54
Merrimac,	2.41	Cambridge, No. Avenue, Band,	0.50
Milford,	0.50	Cambridge, B'dway, Y. P. S. C. E.,	1.00
Somerville, 1st,	19.09	Old Cambridge, Y. P. S. C. E.,	1.00
Rowley, Miss E. R. Johnson,	1.00	West Newton, Myrtle St., S. S.,	1.00
Campello,	7.00	Maplewood,	7.00
Campello, B. Y. P. U.,	2.00	Lawrence, 1st,	4.21
Campello, Band,	1.00	Salem Ass'n, Basket Meetings,	11.43
Boston, Tremont T'ple, Y.P.S.C.E.,	1.00	Pittsfield, 1st, J. C. E.,	3.73
Lynn, Washington St.,	23.33	Haverhill, Mrs. S. A. Newcomb, debt on b'ldg at Winton, N. C.,	5.00
So. Framingham,	19.00	Boston, 1st, Y. P. S. C. E., for Mexico,	1.00
Beverly, Mission Stars,	25.00	Boston, Tremont T'ple, Y. P. S. C. E.,	1.00
Winthrop, 1st, S. S.,	3.00	Shelburne Falls, for M. Chavis,	15.50
So. Hingham,	2.00	Boston, Clarendon St., F. L., debt on b'ldg Winton, N. C.,	25.00
Newton Centre,	66.00	Royalston, Mary A. Ruberg,	1.00
Winchendon, two ladies,	1.00	Gloucester, 1st, J. B., for Minnie Jackson at Atoka, I. T.,	10.00
Ashfield, H. S. B.,	1.00	Lowell, Branch St., for Spelman,	55.00
Jam. Pl., What-so-ever Cir., K.D. for E. Youngblood at Spelman,	25.08	Southbridge,	6.75
Rowley, mite box,	0.30		
Cambridge, Immanuel, Y.P.S.C.E.,	1.00		

RHODE ISLAND, $5.62.

Quidnick,	$2.12	Hope Valley, J. C. E.,	$3.50

CONNECTICUT, $226.81.

Clinton,	$2.00	Suffield, 1st, Y. P. S. C. E., for Miss Owens's salary,	$ 3.00
Ansonia,	20.00	New Haven,	86.75
Hartford, So., F. L.,	5.00	Wallingford,	36.18
Waterford, 2d, J. B. Y. P. U.,	1.63	Wallingford, Juniors, for Morning Star Mission,	5.00
West Hartford, Y. P. S. C. E.,	1.00	Rowayton,	1.00
Bridgeport, E. Washington Ave.,	10.00		
Meriden, 1st,	55.25		

MISCELLANEOUS, $869.18.

Ga., Atlanta, A friend,	$50.00	Contributions for Spelman,	$253.48
Cal., Fresno S. E. Stein,	5.00	Interest,	40.00
Montana, Butte City, Ch. Bap. Mis.	15.00	Literature,	12.42
Slater Fund,	487.50	Mileage,	5.78

Total Receipts, $1,519.98.

Receipts for Alaska.

MAINE, $13.75.

Friendship, Mrs. E. C. Jameson's S. S. Class,	$1.00	Islesboro, S. S.,	$1.00
		Winter Harbor, S. S.,	2.00
Portland, 1st, S. S.,	5.00	Lyman, 1st,	2.75
Rockport, S. S.,	2.00		

NEW HAMPSHIRE, $11.22.

Hopkinton, S. S.,	$1.00	Concord, S. S.,	$8.72
Warner, J. C. E.,	1.50		

VERMONT, $5.85.

Perkinsville, H. Wheeler's Prim. S. S. Class,	$1.51	Fairfax, S. S., for chapel,	$1.13
		Fairfax, Miss Stewart's cl. of boys, for chapel,	0.45
Perkinsville, Mrs. S. A. Piper's Prim. S. S. Cl.,	1.51	Manchester, Mrs. Battis's S. S. Class,	0.25
Fairfax, Master Authur S. Austin, for chapel,	1.00		

MASSACHUSETTS, $73.77.

North Abington,	$5.00	Old Camb., S. S. Cl. of little girls,	$2.00
N. Adams, Primary Dept.,	2.78	Hyde Park,	15.50
Brockton, North Church, S. S.,	4.00	North Swansea, S. S.,	2.00
Pittsfield Junct., S. S.,	3.48	Cambridge, Emily O. Peirce,	5.00
North Oxford, S. S.,	2.00	Cambridge, Jessie L. O. Peirce,	5.00
Old Cambridge, Bible School,	26.45	West Medway, Ray Smith,	0.20

RHODE ISLAND, $6.00.

Tiverton, Central, S. S.,	$5.00	Jamestown,	$1.00

Receipts for Alaska — continued.

CONNECTICUT, $21.88.

Norwich, 3d, S. S.,	$5.00	New London, Huntington St., S.S.,	$5.00
Wallingford,	1.00	Ansonia, 1st, Sewing School,	5.00
Stamford, 1st, S. S.,	5.88		

MISCELLANEOUS, $21.64; Calendars, $4.62; Interest, $17.02.

Total for Alaska, $154.11.

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Topics, 1897.

1. General Work.
2. Alaska.
3. The Freed People.
4. Our Foreign Population.
5. Mormonism.
6. Indians.
7. Treasuries.
8. Work at Home; Pioneer Work of West.
9.
10. Mexico.
11. Chinese.
12. Schools and Teachers.

Contributions for the Woman's American Baptist Home Mission Society should be sent to Miss Gertrude L. Davis, 510 Tremont Temple, Boston, Mass.

974

Home Mission Echoes

B. P. L.
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A.M.
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"The country for which I lifted up mine hand to give it to your fathers."

Vol. I. JULY, 1897. No. 7.

"This poor widow cast in more than they all. She of her want did cast in all the living that she had."—Luke 21 : 3-4.

510 Tremont Temple
Boston

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

510 Tremont Temple, Boston, Mass.

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All correspondence relating to Alaska matters, and orders for leaflets and mite-boxes, should be sent to Mrs. James McWhinnie, 510 Tremont Temple, Boston, Mass.

All other correspondence relating to the Society should be sent to the Corresponding Secretary, Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

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HOME MISSION ECHOES.

This paper will be published monthly (August possibly excepted), under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents, and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions, with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

TABLE OF CONTENTS.

The Woman's American Baptist Home Mission Society.

Editorial 3
The Law of Love 3
Our Debts 4
From Our Treasurer 4
News from a Far Country 5
Monterey, Mexico 5
Briefs 6
Our Sources of Income 6
How Much Do I Cost? 7
Ten Thousand per Cent. 7
Receipts 16

The American Baptist Home Mission Society.

About the Debts 8
The Society's Appropriations for 1897-98 8
Manhood Manufactories 9
Religious Transformations 9

The American Baptist Home Mission Society — Continued.

Working Together 9
Home Mission Contribution of New England . . . 10
Mexico 10
Need for Baptist Churches 11
Retirement of President King 11
How Can I Help the Treasury? 11
New Needs in the Northwest 12
Commensurate Giving 12
Receipts 16

Our Young People.

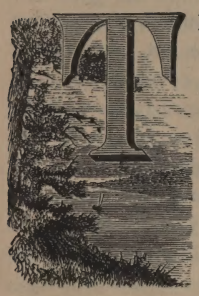
Our Girls 13
More Investments for Unimproved Capital . . 13
Our Little Folks 14
How Our Little Folks Can Work 14
Mission Band Lesson No. V. 15

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. I. JULY, 1897. No. 7.

The Woman's American Baptist Home Mission Society.



THANKSGIVING seems to fill many hearts at the prospect of paying the debts of our two great missionary Societies. Occasionally, however, we hear a doubt expressed as to future gifts. "We have helped these societies out of debt before, and it does no good. They get into debt again, and we shall have to help them." Since hearing some of these comments we have been musing. Who are "they" who are continually getting our Societies into debt? It cannot be the Treasurer, as every expenditure of money for any Society comes under the eye of the Finance Committee, composed of business men from our churches. It cannot be the Secretaries, as each plan of enlargement is submitted to an Advisory Committee. It cannot be the Executive Board, from whom the Finance and Advisory Committees are chosen, as these men are some of our sharpest, keenest business men, who know the value of men, and are in the habit of counting dollars before expending them — men who give freely whole days of valuable time to consider where to appoint missionaries and how to disburse money; men who also give largely of their own money; and some have given their children. They believe in this work. Even if the Executive Board should be inclined to err in judgment, there is the Board of Managers, composed of men and women of sound business principles from all over the land. Surely the ones who are constantly plunging our missionary Societies in debt are not the Corresponding Secretaries, the Treasurer, the Executive Board, nor the Board of Managers. After much thought, we have decided that our Lord is the only one responsible for the enlarged work at home and abroad, which makes these increased expenditures necessary. In answer to the earnest prayers of His children, He has opened doors, closed to the Gospel message, raised up men and women who are ready to carry the glad tidings to the destitute regions, and by His Holy Spirit subdued hearts sunken in ignorance and vice.

The Lord Jesus Christ is the leader of missionary work. As churches and individuals we must expect that such a commander will plan large things. Shall we let Him move forward hampered for lack of means, when he has given us as a denomination abundance? Of course we must give more each year. We must constantly increase our gifts, if we would only use common sense in the Lord's work.

We mourn because it costs us more to carry on our missionary work at the present time than it did ten, fifteen or twenty years ago. When our daughter was nine months old, we used to buy her such a pretty dress for one dollar, and she looked so dainty in it. We were satisfied and so was she. Now, she is twenty years old and in college, one dollar goes only a little way towards making a satisfactory dress. Because she has grown physically, mentally, and spiritually it costs more each year to support her, but she is worth far more to every one (except her mother) than she was when only nine months old. Every dollar expended upon her is a great joy, even if we sacrifice needed comforts. The call for more money for missionary work means prosperity, God's blessing. If we love the Lord's work as we love our children, our homes, ourselves, we will never complain of increasing demands for money to carry it forward. Let us sing our hallelujahs because the burden of debt is being lifted, and increase our gifts so largely the coming year that our Leader, *who is our Redeemer*, can move forward gloriously in taking this lost world for Himself.

The Law of Love.

DIG channels for the streams of Love,
Where they may broadly run;
And Love has overflowing streams
To fill them every one.

But if at any time thou cease
Such channels to provide,
The very springs of Love, for thee,
Will soon be parched and dried.

For we must share, if we would keep
That good thing from above;
Ceasing to give, we cease to have —
Such is the law of Love.

— BONAR.

Our Debts.

WE hear from many quarters: "Have you no debts? We have seen nothing in the papers about your indebtedness." Yes, dear sisters, our Society is in debt for the first time in its history, and the burden we are carrying is a heavy one. The Treasurer, in her report at the Annual Meeting in Providence, R. I., May 6th, gave the following facts: Total receipts, $36,593.79. Total expenditures for general work, $37,630.46, and for Alaska $4,607.36, leaving a deficit, April 1st, of $1,036.67. Of this amount $250 was raised at the Annual Meeting, leaving still a deficit of $786.67. You say this is a small amount. Remember we are the only Society which has so small a territory from which to draw funds — only the six New England States. We had an empty treasury *and a debt* (for the present amount, see the Treasurer's statement in another column) with which to begin the new year, April 1st; and during April and May the heaviest bills of the year are due. To meet our obligations we have used all our contingent funds. So we are now facing the summer with no money in the treasury and no contingent fund to help us over hard times as heretofore. We have also been compelled to reduce our appropriations $3000 for the work another year.

You may ask why we have not pressed our work and made our needs public in our paper. Simply for the reason that we did not wish in any way to divert the attention of our constituency from the efforts which our parent Societies are making to extinguish their immense debts. We felt amply repaid for our silence when, at Pittsburg, during the meeting of the Commission on Systematic Beneficence, Dr. Morgan said, "The part of the women and the Women's Societies should be recognized and appreciated in lifting the debts. During the time the parent Societies have been engaged in raising the debt, these Societies have not pressed their own claims, but have held their needs in abeyance." Now we see a prospect of freeing our great Societies, we bring our own needs before our constituency. Will you try and help us? At our Annual Meeting, as our Treasurer read the list of trust funds — over $9000 — some were heard to say, "How much money the Society has!" Please remember we have only the use of the interest of these funds, which is less than $400. We ask our circles and also individuals to aid us.

IT is possible that some who subscribed for a single copy of the ECHOES last year are taking it in a club this year, but are still receiving the single copy. Will all such please communicate with the treasurer, Gertrude L. Davis. It is desirable that all who are in arrears for the paper pay their dues at once. The date on the address will show when your subscription expired. By doing this, you will save the Treasurer the expense or sending a personal reminder. We are depending largely on our subscribers to increase the circulation of the paper. Do you realize that in doing this you are rendering good service in the cause of missions?

From Our Treasurer.

THE following incident is told of the late Dr. Gordon: Accompanied by a friend, they were hindered for a time at a crowded street corner. Near them stood an old, feeble, poorly dressed woman, evidently in nervous terror at the thought of attempting the dangerous crossing. Dr. Gordon, in his beautiful, gracious way, drew her trembling arm within his strong one and carefully piloted her over. On returning, his friend said, "That was one of your flock, I suppose?" "No," said he, "I never saw her before. But she was in need of *help*, and I was *glad* to give it."

Our Society is in a like condition. Who will give the needed help?

Among our constituency are large numbers of generous givers, but in all our churches are there not many Christians, who, regardless of their church covenant, do not realize the obligations resting upon them to carry forward the Lord's work; and can not the members of our circles look to these for help in this emergency? For the first time in the history of this Society we closed our year with a deficit.

Using our balance on hand March 31st to meet our April bills, we are still carrying an unpaid note of $3,800. For the payment of this we must look to our constituency.

Feeling that every church and individual knows its own resources better than we, we do not like to make apportionments; but perhaps a few facts will enable the churches to estimate their proportion of the debt. Last year, 656 circles contributed to our work. This represents a large number of persons; twenty cents apiece from each of our circle members, with what we have already received for the deficit, would nearly, if not quite cancel our debt. We do not expect each member of a circle to give twenty cents; but are you willing to be responsible for that amount? That is, the proportion for a circle having thirty members is $6.00, to be raised in any way they think best. One society is to have a Japanese wedding; proceeds to be divided between the debts of the Home and Foreign Societies. Others have planned for a strawberry festival, a lawn party, or a self-denial week. Perhaps some churches might raise the amount necessary by forming a band of "Precious Jewels" in their church, and thus possibly create a life-long interest in missions. Whatever way is adopted to meet this indebtedness, let us keep in mind that it is the Lord's work, and ask His guidance and help. It must not be forgotten that this is to be an *extra* offering. If in any way it should diminish the regular contributions, there would be little hope of our meeting our obligations for the coming year, even though we have reduced our appropriations $3,000. Never before have we had such opportunities for doing Home Mission work. Shall we fail to embrace them for lack of means?

GERTRUDE L. DAVIS, *Treas.*

THE Report of the Corresponding Secretary, which was read at Providence, R. I., May 6th, is now printed, and can be obtained by applying to 510 Tremont Temple.

News from a Far Country.

"AS cold water to a thirsty soul, so is good news from a far country."

This was our thought as we opened the Alaska mail May 10th, and read of the good health of our workers there. No tidings from home reached them from November until March 25th. Daily, like castaways watching for a rescuing ship, they had gone to the Kadiak hills to catch the first glimpse of a sail. March 25th they were rewarded, the long silence was broken, and now regular communication is established. The winter had not been severe, the thermometer registering no lower than three degrees, and that but once or twice.

During the winter three children have been received into the Home, two have died and two have returned to their home at Kayak after two years at the mission, leaving the present number twenty-one. Eighteen native children have attended school during the year, the leader of the Greek church sending two for the first time.

Outside work has gone on briskly. Trees for fire-wood have been cut down, trees already cut have been hauled to the wood-shed, and sawn and chopped. The smaller boys have brought the wood and water for the Home, the larger ones have tended the stock and helped in the housework. Mr. Coe writes that the horse brought from San Francisco is a beauty, young, gentle, and very intelligent, and has proved himself very useful. In the winter they enjoyed a sleigh-ride at his expense.

Besides Billy, the horse, they have the old cow and her daughter, Bessie, and her two sons, Jesse and Tako; also two pigs and fifteen chickens. Cæsar, the calf, who had won so much renown, trusted too much to appearances, and ventured out upon the lake after it had been thawing and was drowned.

The Christmas entertainment was in the new chapel. The bell from the Wakefield, Mass., Sunday school has reached them, and is in its place. The seats in the chapel are rude, but they hope soon for better ones. A later letter describes the work of the year as well begun. The garden is two weeks earlier than last year. They have in the hot-bed, lettuce, radishes about ready for use, and cabbage, cauliflower, and tomato-plants ready for the ground.

Mr. Coe urges very earnestly the need of a missionary who can go in and out among the islands of the Kadiak group, and east to Kayak, where the people have no religious teacher, not even the Greek religion. The field would be difficult, but good results could be obtained. If at the Mission we could have an industrial teacher who could be left in charge for a time, Mr. Coe himself could go and do this work. This brings us to the topic of our paper: "The Treasury and its Relation to our Mission in Alaska."

The Alaska receipts are kept separately, and we aim to secure a large amount from our Sunday schools.

Some years ago, at a large missionary meeting, a heavy debt was reported. A prominent pastor said: "Why have we not known this? Why has not my church and State been informed of the condition of the treasury and its needs? If you had told us I believe we would have gladly borne our part of the burden, and I think others would have done the same."

Dear friends, we come to you with our burden and a statement of facts: Our Woman's Society is the only Baptist organization doing missionary work in Alaska; its chapel is the only Baptist one in the territory. But the receipts for this mission do not cover its expenditures. We have now the additional expense of a chapel, and unless our receipts are increased we shall be largely in debt.

Heretofore we have asked for four thousand annually. We have never received that amount except when building the Home. Some years ago we had a gift of one thousand dollars for Alaska. This has helped us meet our bills, but we have used it all, and in the future must raise more money or be in debt.

We must have forty-five hundred dollars annually. Shall we have it? We appeal especially to our Sunday schools. But our Sunday schools will not raise this money simply by our asking. There must be *personal* work in every school. You and I (and "you" means every one who reads this) must interest ourselves, and we must go to our superintendent and schools and enlist their interest. Ask them for some definite sum, and for it annually. You know the size of your school, its financial condition, and what it can afford. Ask accordingly, and remember that they "that are strong ought to bear the infirmities of the weak."

We have one thousand Sunday schools in New England. Only two hundred and eighty-three are giving for Alaska.

Is *your* school one of the number? If not, will you seek to make it one?

Let not one of the one thousand schools be able to say at the close of the year: "We knew nothing of this mission. Why did you not tell us? We would have helped had we known." Let every school know its needs and be asked to share the burden. And may God give them a willing heart to respond.

MRS. JAMES MCWHINNIE,
Supt. Alaska Work.

Monterey, Mexico.

DEAR SISTER: I had not written to you because, during the time elapsed since I wrote, I have met with nothing worthy of mention in a letter. I then began to labor with the school children, trying to instil in their tender hearts a wish to help in a small way, as they might be able, the Beneficent Society that has paid for their education for so long a time.

They all showed themselves very willing, and endeavored to bring me what they could get—some one cent, some two or more, until we gathered five dollars, which this school sends as a little gift to your Society. We know this is a very little, like a grain of sand in the immensity of an ocean, but we are weak and, therefore, can do but little.

Our school now has thirty-two boys and seventy girls.

Sister, please do not forget us in your prayers, that with the help of the Lord we may be able to perform our arduous task.

That God may grant you copious blessings is the wish of your friend and sister. (Signed) AMADA TREVINO.

Briefs.

THE meetings at Pittsburg were inspiring. Saturday and Sunday were rare days, when we seemed to be lifted into the very presence of God. The addresses, the prayer-meetings, the business meetings, seemed to be different from other years. The presence of the Holy Spirit was manifest.

A PRECIOUS privilege was granted us of attending, by special invitation, the prayer meeting of the foreign missionaries. Veterans from the field, and fresh, ardent young souls just going into the battle united their prayers for God's presence upon the work.

IT was worth a trip to Pittsburg to witness the patience, self-control, gentleness, and courtesy of our Christian leaders under peculiarly trying circumstances. These men have been too much in prayer of late to be disturbed by trifles.

IT was a rare pleasure to enter the elegant mansion of Mr. H. Kirke Porter at Pittsburg, the retiring president of our Home Mission Society. Beautiful for situation is this hospitable home, and all who attended the reception held by Mr. and Mrs. Porter upon the afternoon of Friday, May 20th, carried away happy memories of their gracious host and hostess.

WE cannot say too much concerning the kindness of the Pittsburg people during our brief stay in that busy city. The arrangements for our comfort at the church, the kindness of conductors on electrics or policemen upon the streets, the courtesy of proprietor and employees at the hotels,—all this is remembered with gratitude. We hope it will not be forty-five years before the Anniversaries meet in this city again.

WE are glad to state that Mrs. Eliza Marcelle, of Fitchburg, Mass., a Christian Frenchwoman, has been engaged to act as a Bible woman among the French-speaking people in Biddeford, Me. We ask special prayer for this new work now upon us.

THE necessity of dropping the joint meeting of the W. H. M. Society and the W. A. B. H. M. Society was forced upon the two Societies this year. Hitherto the Home Mission Society has given us one afternoon of its session. As their time was shortened they were unable to do it. One hour was given our Woman's American Baptist Home Mission Society on the evening of Wednesday, May 18th. As the opening of the meeting was delayed, we took but forty-five minutes in telling of our work and its needs. Our President, Mrs. Alice B. Coleman, spoke of the value of educational work in her own impressive way. The Corresponding Secretary told of the work of the past year. Mrs. Amanda Miller Coleman won all hearts by her strong, bright way of telling of the needs of her people. This hour in the open session of the Anniversary meetings was offered us by the American Baptist Home Mission Society as a part of the plan of coöperation entered into between the Societies, April 1st, 1897. Many words of commendation were expressed concerning this relation of the two Societies at the meetings, and since returning home.

Our Sources of Income.

IN the work which our women have undertaken during the past nineteen years we have called to our aid certain agencies upon which we have depended for our revenue.

Ladies' Circles. The women of our churches have been our chief dependence. We have asked each woman in the Baptist churches in New England to give into our treasury something each year. As the Lord has prospered her, so should she give for the Christian education of her needy sisters in North America. In each of the New England States we have an efficient State Vice-President, who has charge of her respective State; in each Association an efficient Associational worker, and in each local church a president of the church circle. These women have done grand work.

Mission Bands have also paid into our treasury large gifts during the years. Little hands have collected money, with much sacrifice and self-denial, and sent their gifts throughout our continent. God bless the children!

Young Ladies' Circles have been powerful helpers in carrying forward the work of winning North America for Christ. In ways which only consecrated joyous girls can devise, have these young women given of their means to uplift their less fortunate sisters. We are so grateful for the help of our winsome happy girls, with their grace and beauty. The Young Women's Societies and the Bands are our auxiliary societies.

Y. P. S. C. E. and B. Y. P. U. Societies. We have powerful helpers in these latter years in Christian Endeavor and Baptist Young People's Societies, both Senior and Junior. We earnestly plead to be remembered in their gifts during the coming year. Why cannot each Society connected with our Baptist churches in New England send something to our treasury for the work of Christian education?

Individual gifts are also a large source of income, and gratefully we read the names of many who have sent us large and small checks in time of need. The most delightful experiences of the past eleven years have been the surprises of money which have come to our treasury from hearts warm with love to Christ and His needy ones.

Sunday Schools have helped us right royally, yet we believe much more would come from the schools if we had in each school some one who would bring the matter before the Superintendent, and see that Alaska be not forgotten. Will not some one this year take up this work in each church?

Legacies. We would speak tenderly of the dear ones who have passed on, remembering in their wills the Society which is supporting teachers all through the South and West. Our legacies are small. We believe many Christian women of means would remember us in their wills if some Christian women would remind them of the work our Christian teachers are doing. This is a form of bequest: "I give and bequeath to the Woman's American Baptist

Home Mission Society $———, for the purpose of the Society as specified in the Act of Incorporation."

Precious Jewels. The youngest agency from which we hope to receive aid is our Precious Jewels, our little ones from babyhood to seven years of age. *Ten cents* makes these wee ones annual members of the Society. Tiny mite-boxes with a letter will be sent these children when application is made to headquarters. *One dollar* will make them life members until they are seven years of age, and a dainty certificate in a roll will be sent each one, which can be framed if desired. Will not some sister in each church look after the Precious Jewels? Let each new baby in any home in the church be coveted for the list.

Invested Funds. We have about $9000 invested funds. These have been given us by dear friends, *only the interest*, however, being available for our work.

We find our sources of income are: —

1. Ladies' Circles.
2. Auxiliary Societies (Young Ladies and Bands).
3. Christian Endeavor and B. Y. P. U. Societies (Junior and Senior).
4. Sunday Schools.
5. Individual gifts.
6. Legacies.
7. Precious Jewels.
8. Interest on invested funds.

Upon some interested person in each church depends the lessening or increasing of these sources of revenue. We hope each circle will give the care of each object into the hands of some efficient woman, who will see if our revenue from these sources cannot be largely increased the coming year.

How Much do I Cost?

A LITTLE child, the pet of the family, lay sick unto death. Her father fell beside her couch, while the tears flowed copiously down his cheeks. In vain he tried to pray "Thy will be done." His sobs disturbed the child, whom he had thought unconscious. She opened her eyes with a look of distress. At length she said, "Papa, dear papa!" "What, my dear?" answered the father. Then in faint, broken accents she continued, "Papa, how much do I cost you every year?" Agitated with grief and with the fear that delirium was setting in, he tried to soothe the little one. But "please, how much do I cost?" she persisted. Thinking to soothe her, he strove to control his voice as he answered, "Well, dearest, perhaps two or three hundred dollars a year. Why do you ask?" 'Because I thought maybe you would lay it out this year in Bibles for poor children to remember me by." With heart swelling with emotion he kissed the cold brow; "I will, my child;" and then after a pause he said, "I will do it every year that you may draw others after you to Heaven."

Into how many households has the angel of sorrow come to clasp as departs a loved child in his arms? Would it not be a tender joy to use the amount which we would have spent on the nurture and education of that child, through the years of its youth, in some good work to extend the Master's cause? In the mission schools in the care of the Executive Committee there are gathered many of unfortunate birth, whose only hope of being fitted for useful life is through this opportunity. In memory of a dear child gone before, it may be some of our readers will send an offering, that the doors of the closed schools may be opened once more, or that more children be not sent back to darkened homes and to a life of ignorance and immorality, because of lack of funds to continue the work.—*Home Mission Monthly* (*Presbyterian*).

Ten Thousand Per Cent.

MR STUART dropped into the office of his friend, Mr. Morris, in a mood decidedly oppressed, occasioned by a failure. It was a little after business hours, but Mr. Morris was still in his office. He greeted his friend with a nod and a cheerful "How are you, Stuart?"

"Sour as an east wind," was the response, as he looked at the beaming countenance of his friend.

There appeared to be a little more than the usual brightness in Mr. Morris's face as he wheeled his chair round. Mr. Stuart noticed it, and said:

"What are you up to, Morris? Had some good news?"

"Oh, no, Stuart," he replied; "nothing unusual or new in particular. I was only thinking of a little investment I am just about making."

"I thought so," said Stuart, "and a good one, I'll be bound."

"I think so," was the reply. "What would you say to ten thousand per cent?"

"Ten thousand per cent! You are raving."

"Not a bit of it," said Morris. "And the very best of security—a regular royal pledge."

"Now I know you are crazy! Who ever heard of such a thing?"

"Crazy? Not a bit of it," said Mr. Morris. "This," wheeling round his chair and laying his hand upon a paper on his desk, "is a check which I have just signed, and intend for a poor missionary whom I know. I have just heard he is sick and in much need. The Scripture says that 'he that giveth to the poor lendeth to the Lord,' but I was never awakened to the fact of what interest he pays until yesterday, when our clergyman startled me by saying that he had promised ten thousand per cent. I pricked up my ears at the statement, and waited curiously to hear the proof; and there it was, sure enough, in St. Matthew 19:29: 'And every one that hath left houses, or brethren or sisters, or father or mother, or children or lands, for my name's sake, shall receive a hundredfold and inherit eternal life.' I was struck at the sound of ten thousand per cent. but I figured it out and found it correct. The preacher was very much in earnest as he declared the Lord's dividend. He was as enthusiastic as a stock-broker, only in an infinitely more noble cause. I was very much impressed at the time with the thought, and, in fact, have been ever since. It was in my mind when you came in. Not that I can lay claim for a moment to the spirit of self-sacrifice which the text quoted indicates, but my gift to the poor is a loan to the Lord, and I am not afraid but that I shall reap a good dividend."—*Gospel in All Lands.*

American Baptist Home Mission Society.

About the Debts.

WE hope that simultaneous with the appearance of this article will be the announcement that the amount needed for the debts of the Societies has been secured in good and reliable pledges. It was faintly hoped, though not fully expected, that it would be secured before the Anniversaries closed.

Presuming upon the success of this great effort, a few observations may be in place.

1. Without the great offer of Mr. John D. Rockefeller, the removal of nearly half a million of indebtedness would have been an impossibility. When he agreed to take a quarter of a million dollars of the debts, it gave hope and inspiration to our people that the mountain could be removed.

2. At the same time, it is equally true that, without the generous and self-sacrificing offerings of many others, the work could not have been done. When the case was fairly stated to our people, it was often surprising to behold the way in which they responded. Take this as an illustrative case:

A woman who wanted a cyclopedia sent, for the debts, the fifty dollars that she had saved for that purpose, and went without the books. And she sent it through a third person, so that she should be unknown, requesting that it be credited to "Cyclopedia." Ministers with meagre salaries have joyfully sent their offerings. A goodly number of those who have been blessed in temporal affairs have given liberally. Many churches have made special offerings. The interest in this undertaking has been widespread and profound, rich and poor and those of moderate means coming up magnificently to the occasion.

3. It has been a religious work. The loftiest motives for doing it were presented to the judgment and conscience. It was not an effervescent emotional campaign. It began and proceeded in prayer, and culminated in thanksgiving. The effort was not solely to raise money, but also to raise the standard of Christian beneficence. Moreover, in an extremity, the sense of dependence upon God drove us to our knees in supplication. Rarely if ever in our history — in many places, by so many individuals, and by so many groups of people — has there been so much earnest prayer as in connection with this effort. And God has graciously answered the prayers of his people.

4. The crisis became the occasion for the indispensable union of effort by the representatives of our two great missionary organizations, and for the establishment between them of a closer Christian fellowship than ever before. Society lines were almost forgotten. The Home Mission Society and the Missionary Union are seen to be the two arms of our great denominational body with a common heart, conscience, and will, operating through both for the world's evangelization.

5. It is believed that there has been a substantial increment of interest and of conviction concerning Christian missions, which will remain as a permanent factor in our future work. Hearts of many have been enlarged, and their horizons widened during the progress of this campaign. Even those who could have helped, but would not, must stand self-reproached for non-participation, so that there is some hope of better things from them in days to come.

6. The Societies cannot adequately express their obligation to the pastors of churches and to the members of numerous committees whose time, thought, and earnest effort, as well as their contributions, have contributed so largely to the success of the movement. They are gratefully remembered as efficient co-workers in this great undertaking.

The Society's Appropriations for 1897-98.

THE scale of appropriations for the current year is a little less than that of last year. The amount fixed upon by the Executive Board, after careful consideration of the subject, is $362,775. This is for missionary and educational purposes. The Church Edifice work, which, in the Benevolent Department, is dependent upon designated offerings and income from permanent funds, needs about $30,000, additional. The Society could advantageously use $100,000 more than the sum fixed for the year's expenditures.

THE CONGREGATIONAL Home Missionary Society, which held its annual meeting in Saratoga, in June, reports a debt of $127,504.91, of which $93,226.48 was incurred the last year.

Contributions for general purposes were $66,709.26 less than the year before, and the legacies $51,365.82 less. Total receipts from regular sources, $358,103.18, in comparison with $538,606.33 the preceding year. Expenditures were about $40,000 less than last year.

"Manhood Manufactories."

DR. CHARLES H. PARKHURST, of New York City, recently took occasion to speak of the ways of some schools whose objects are to fit boys for entrance to college. "These schools," he said, "are not manhood manufactories; they are 'cramshops,' and the boys understand them and call them such. A boy might as well go to school in the planet of Jupiter so far as relates to his consciousness to the world at large."

The dominant idea in our educational work for the colored people has been the development of noble Christian manhood and womanhood. They are indeed to be educated as well as possible in such studies as they may pursue; but this is not all: the education of the conscience, the implanting of right principles and noble ideals that enter into the formation of Christian character, is regarded as of the highest importance. Most of these schools for the colored people are truly "manhood manufactories."

Religious Transformations.

THE old order of things among the colored Baptists of the South is gradually being superceded by the new order that is the result largely of right Christian instruction in our schools. One who has been prominently identified for many years with one of these schools gives a glimpse of the transformations that are taking place, in the following statements concerning their views of conversion and the Christian life: "Oppressed and cruelly treated as they were, in their distress they could only cry to God for help. Having no one to teach them, they were continually looking for signs as answers to their prayers. Often alone pleading for help, perhaps in the woods or some lonely place, hearing some unusual notice, such as the screaming of a bird or the cry of some animal, they would think surely the Lord had heard and answered. Sometimes they would see a star shoot, and that would be to them a sign from Heaven. From this came the idea that in order to become Christians they must hear a voice or see a vision. This belief is prevalent to-day in the country, and in ignorant churches in the city. That stands in the way of the conversion of many; and though they hear the Bible explained on that point, and are anxious to be Christians, attending the weekly inquiry meetings, they wait for months to see a vision or hear a voice. After they become Christians, they are surprised that they could have been so unbelieving. Often, when they return to their homes, the churches will not receive them because they cannot give the old time experiences. One girl on returning this year said her mother would not allow her to be baptized because she had not seen a vision. The dear girl replied, 'I will show by my life that I am a Christian.'

"The influence of education greatly modifies the emotional in their religion. A great improvement in that respect has been seen in Spelman since its early years. Our meetings are now seldom or never disturbed by noise, but are quiet and impressive. Those converted seldom 'come through,' as they term conversion, shouting. In ignorant churches, led by ignorant pastors, their religion is largely corrupted by dishonesty, immorality, and intemperance. 'Once in Christ, always in Christ' is their motto, and sin can be carried on to an astonishing degree unreproved. As their intellect is expanded, they are better prepared to receive the truths of Christianity, and to practise them in their lives. They study the Bible more and obey its precepts, rather than follow the 'heart religion' of the slavery days."

CABIN IN JACKSON, MISS.

Working Together.

THE arrangements completed during the year, between the Society and the Woman's American Baptist Home Mission Society, by which the latter becomes clearly auxiliary to the Society, brought it upon the platform with the Society for a presentation of its work. The two sisters who reported for the Society, and Mrs. Coleman, from its staff of workers, gave ample evidence of the ability and consecration with which its work is done. It was a pleasing addition to the ordinary programme. When men and women are alike interested and engaged in a common work; when they talk it over and pray it over together before the Lord, it may be expected to go forward. We still believe that God was not unwise when He set up men and women in families together. It may be foolishness in us, but we still believe that all work which He has laid upon His people together they should do together. We can not believe that any sort of dividing the work between the sexes smacks of the highest wisdom.

The stupendous character of the work and field of the Society grows upon us year to year, as its work is passed in review before our minds. So great are they and so vitally related to the problems of national prosperity that no lover of his country can be indifferent to the success of the work of this Society.—REV. C. A. WOODDY *in Pacific Baptist.*

"GO in and possess the land which the Lord God of your fathers giveth you." — Deut. 4 : 1.

"Art builds on sand: the works of pride,
And human passion, change and fall;
But that which shares the life of God
With Him surviveth all." — WHITTIER.

Home Mission Contributions of New England.

THE contributions and legacies from New England for the work of the American Baptist Home Mission Society, according to the statement of Dr. Hazlewood, were as follows for the year ending April 1st, 1897:

Total contributions of churches,	$28,429.02
Total contributions of individuals,	18,527.61
Total contributions of Sunday schools,	1,464.14
Total contributions of Young People's Societies,	893.57
Total contributions of legacies,	34,314.05
Total from all sources,	$83,628.39

How many churches contribute? Taking several years together and getting the average, it is found that only about half of the churches are regular annual contributors to the work of Home Missions. New England reports 987 Baptist churches. Only about 450 are annual contributors.

The showing by States is as follows, according to recent examination:

	Contributing.	Non-contributing.
Maine, 251 churches;	78	183
New Hampshire, 86 churches;	44	42
Vermont, 98 churches;	34	64
Massachusetts, 336 churches;	203	133
Rhode Island, 77 churches;	35	42
Connecticut, 139 churches;	54	85

More than 500 Baptist churches of the 987 in New England who are not regular contributors to Home Missions! Ought not *every* church, *every* year, to have some part in this work? Shall we not find a marked improvement in 1897-8? Let this be the motto: Something from every church for Home Missions.

Mexico.

A CONVENTION of the Societies of Christian Young People is to be held at Saltillo, Mexico, June 2d. The Baptist Young People's Union will soon need to take in Mexico.

Mrs. W. H. Sloan left Mexico for the United States, May 27th, partly for the benefit of her health and partly to be with two daughters during their summer vacation. It is expected that she will be at Old Orchard Beach, Me., most of the summer.

Refugio Garza, at Caderita Jiminez, reports five persons who desire to be baptized and to renounce Romanism.

The Baptist Association of Coahuila reports, in its minutes recently published, nine churches with 574 members, the largest being that at Saltillo, with 261, the smallest at Galena, with 12 members. The territory of this association is largely contiguous to that of the Nuevo Leon Association.

At Guadalajara, April 12th, an attempt was made to assassinate Rev. Mr. Howland, pastor of the Congregational Church. The assassin entered the church while services were in progress, and rendered himself offensive, evidently to create trouble. The pastor's assistant, in defending himself with a Bible, had it penetrated by the assassin's dagger from Revelation to Ezekiel. Thwarted in his purpose, he endeavored to escape, but was arrested and delivered to the authorities.

Rev. J. F. Kimball, of New Laredo, is much encouraged in his field. Three intelligent men, two of them heads of families, were received in May for baptism, and three others by letter. At Columbia also the interest is very good. Along the Rio Grande, between New Laredo and Columbia, are several towns and large ranches, which he also visits, and where he is welcomed as he preaches and distributes tracts. The spirit of inquiry is active, and some secret believers have been brought to light.

Last night we held our first service in the new mission at Guadalupe. Mr. Davalos, the man whom we have put on that field, had been quietly at work, and in the evening we found six adults and three children ready to listen to the Gospel. Miss Jones, Miss Salas, and I went out on the car

PRESIDENT DIAZ, OF MEXICO.

early in the evening, and we quietly entered the house that we hope will become the birthplace into the kingdom of many precious souls, and we found the nine people awaiting us. One of our own families from the city was also present.

We entered a back room, shut the door that opens on the street, and for an hour talked of the things of God. The brethren there were all quite willing to kneel with me and seek a blessing on that town, that has so long been the seat of the most fanatical idolatry on the American continent, and then I talked to them about the blood of Christ, and the freeness of salvation. To my surprise, the principal man present, a fellow of a good deal of intelligence, said that for the last seventeen years he had taken the Bible as his guide, and thus far he had steadily refused to have his three little girls baptized. He said that he was also present at the dedication of our church in the City of Mexico, on Nov. 23, 1887. The services that day had greatly impressed him, and since then he had broken entirely with Romanism. Oh, what joy filled our hearts while we listened to him! His wife also declared her allegiance to the Gospel. We came away with high hopes for Guadalupe. But the stress of the battle is yet to come.

Need for Baptist Churches.

IN Kenyon, Minn., is a small Baptist church and, among others, a large Lutheran organization. Two years ago last fall the pastor of the Baptist church, Rev. G. Melby, invited the Lutheran pastor to participate, with other ministers, in a union Thanksgiving service. The invitation was rather superciliously declined, on the ground that Lutherans were unwilling to have anything to do with other denominations in public services. Brother Melby writes: "I took the liberty to ask the reason why, and found an opportunity for speaking to him about Christian experience and the teaching of the New Testament. One year ago that same man left his charge here, and that of two other churches in the country, because his opinions had been changed to such a degree that he could not conscientiously remain a pastor of churches of unregenerate members. After having spent a year on the Pacific coast he returned to this place, and has begun to organize a free church. Recently he and his followers held several all-day meetings in our church with much success. From the pulpit which he evidently despised three years ago, he now denounced the old churches, of which he formerly was pastor, as congregations of worldlings. His views of repentance and justification are truly Biblical, and he requires conversion as the pre-requisite of church membership, but still retains the doctrine of infant baptism."

We hope and pray that they may see the whole truth and follow it. As Baptists we are quite confident that the cause of this great change is to be found, at least partly, in the preaching of the Word from a Baptist pulpit only. Though we are few in numbers and weak socially, yet we believe that God has placed this little church here to be as leaven, and as the salt of the earth; and in our struggles and hardships this is a source of inspiration, knowing that we shall also reap in due season if we remain faithful to the Master's cause.

Formal, unspiritual Lutheranism needs to be evangelized. And Baptist churches, with their insistence on the doctrine of a spiritual church-membership, have preëminently a mission in this direction, as, indeed, to a greater or less extent, they have to all Pedobaptist Christendom.

Retirement of President King.

AFTER about thirty years' service for the colored people, twenty-eight of which as President of Wayland Seminary, Washington, D. C., Rev. G. M. P. King, D. D., has tendered his resignation of the position which he has so successfully filled. The protracted illness of Mrs. King and his own impaired health have been weighty considerations in taking this step.

Dr. King was one of the pioneers in work for the Freedmen, having first gone to Washington under the auspices of the "National Theological Institute," organized in that city in 1864, whose existence terminated and whose work was merged in that of the Home Mission Society in 1869. From personal observation he knew of the ignorance, the degradation and the crude notions of religion that characterized the Freedmen directly after Emancipation. He has lived to see wonderful changes in their condition during these thirty years. His personal influence and labors have been potent factors in their improvement. Students of Wayland Seminary are found in many States, occupying positions of influence and usefulness among their people. Repeatedly these former students have gratefully expressed their sense of indebtedness to President King for his thoroughness with them in matters of instruction and discipline. The religious life of Wayland Seminary has always been marked. To have been so long at the head of an institution of this character, impressing thousands of plastic natures which, in turn, communicated of what they had received to other thousands, even hundreds of thousands, is an unusual service; and the satisfaction that must come from witnessing the development of the colored people must be some compensation, at least, for the disinterested expenditure of vital energy in their behalf.

As a native of New England, President King enlisted the interest of many in that section, as well as elsewhere, in his work, and secured in the aggregate large offerings for this purpose. May his life be lengthened by relief from the arduous labors and many cares inseparable from the development and successful management of such an institution as Wayland Seminary.

How Can I Help The Treasury?

BY prayer.
By gifts.
By loyalty.
By promptness.
By regularity.
By unselfishness.
By interesting others.
By system in giving.
By guarding the funds of my society against diversion.
By adhering to the gospel standard of giving.

And before we forward our gifts to the treasury it will be well for us to follow the example of the Scotch farmer to whom a friend said, "I get my money ready before the collector comes, so that if I am absent it can be handed to him."

The farmer replied: "Yes, I do the same; but also, when the money is ready on the table, I kneel down beside it and give God thanks that he has put it in my power to give this as a free-will offering unto Him, and I beseech Him to use it to His glory. I never like to give it to the collector till I have given it to the Lord." — *Home Mission Monthly* (*Presbyterian*).

THE reported conversions in one of our most influential denominations in a recent year averaged one to every eleven families and to every twenty communicants. Is this the growth to be expected at this age and stage of the Church, with all her equipment and facility and experience? The Church asks, Where is thy spirit? God asks, Where are my tithes? We need a revival. But the rush toward millenial glory will be delayed until there shall come a revival which will reach down to the check and pocketbook.—*Christian Statesman.*

New Needs in the Northwest.

THE Kootenay Country, in the eastern part of British Columbia, was barely known five years ago. It is four or five hundred miles from the west coast, with a great range of mountains lying between the two parts of the province. Rev. D. D. Proper, who made a missionary tour thither, writes: "The Kootenay Country embraces about 10,000 square miles of what is rapidly developing into one of the largest and richest mining regions of the world. The mining experts and mineralogists from England, Eastern Canada, and the United States, unite in pronouncing it one vast region of stupendous mineral resources. The value of the output last year has been placed at nearly six millions, and it is confidently expected that this will be more than doubled this year. It is estimated that this year there will be from sixty to seventy mines shipping ore in this country.

"Prosperous towns are springing up in places adjacent to the mines, and a large immigration is taking place. At Rossland, the principal town, with a population of 6,000, is a young Baptist church of about forty members struggling to erect a house of worship; at Trail, 2,000 people, who have settled there in the last two years, is another Baptist church; at Grand Forks, growing rapidly, are several Baptists.

"The forty miles of stage-ride to and from this place, over mountain sides and up and down the valleys, will be remembered by the writer as about the roughest ever experienced. That midnight walk of four miles with one companion, after the stage-horses had given out, through a dense forest in the deep snow, without the sign of a human habitation, and only the sound of the 'cougar' to break the monotonous silence, will not soon be forgotten.

"Nelson, Kaslo, Sandon, New Denver, Slocan City and other towns are growing rapidly.

"Much missionary work needs to be done in the immediate future if we would adequately possess the land. In the past, and at the present writing, there is not a single resident Baptist minister preaching in this whole country, although we hope to have two pastors settled there soon. In the rich 'Lard-can' country nothing has yet been done by the Baptists. In the celebrated 'Cariboo' district, where it is said sixty millions of the precious yellow metal have been taken out since discovery, and which adjoins the Kootenay, we as Baptists have done nothing yet."

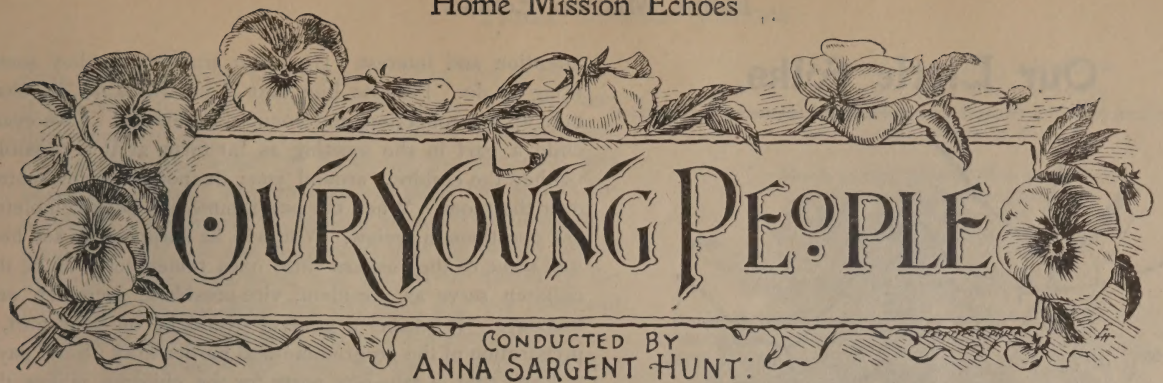
The question is: By whom shall this work be done? For many years the American Baptist Home Mission Society has aided in the establishment of Baptist churches in Western British Columbia, churches which now are constituents of the Northwest Baptist Convention, including Western Washington. Canadian Baptists in the eastern provinces were unable to do that work. They claim that they are unable to do this; that, while they may extend a little aid, it will be wholly inadequate to the great demands. The Home Mission Society cannot take up new work there while compelled to retrench, to some extent, in its own proper field. And yet it should be said that in the regions named there are multitudes who have gone from the United States, and these seem to have some claim upon our sympathy and help in building up Baptist interests there, even if they are just over the border. Must this promising field lie waste, or be given over to Mammon and Satan?

Commensurate Giving.

1. Giving ought to be commensurate with one's possessions. It should not be limited to a fixed percentage of the income or gains of the year. Frequently, or regularly, generous portions of the principal should be given to religious purposes. The man of large means can do this with less inconvenience than a man of small means and moderate income can give even a percentage of the latter. There are those in our day and in our own denomination who are accumulating much and giving comparatively little, to whom our Lord's message to the rich young man is peculiarly pertinent. They should sell, if not all they have, at least of what they have, bonds, stocks, lands, or other property, and give to the great work of evangelizing the world. Their excuse for not doing this is that they need all their principal for the maintenance and enlargement of their business. But the Lord's business committed to his people here likewise needs enlargement, and its claims should have priority in all our calculations and plans.

2. Giving ought to be commensurate with the growing requirements of our missionary enterprises. As the work enlarges and takes on those constructive features that mark its advanced stages, vastly larger resources are required to maintain it. And yet, how many people, having formed the habit years ago of giving a specific amount to home and to foreign missions, adhere to that habit regardless of the fact that the demands have doubled or quadrupled. When $100,000 was needed they gave $10, and now when $500,000 is needed they give only $10, as formerly, often even when they are able to give ten times this sum. They have got in the ruts. They should reconsider the whole situation, and readjust their beneficence to correspond with the larger scale of missionary operations and the higher order of work of the present time. Let giving, then, be commensurate with one's gains and with the growth of our missionary enterprises.

A CATHOLIC priest of experience avers, it is said, that while he has received the confession of all conceivable sins beside, he has never heard the sin of covetousness acknowledged. It is seldom or never recognized by the victim. I heard a Presbyterian minister tell of a man in his church who was so manifestly a prey to this vice that he tried to get his session to take up the case for discipline. But as they were disinclined, he resolved to deal with it himself, at least so far as a faithful presentation of the sin from the pulpit would avail. He prepared with great care a sermon in which he said everything on the subject, short of "Thou art the man," which he thought might reach the case, and the guilty member was present, and at the close of the service stood waiting the preacher. The minister expected a storm, but the unblushing hearer only grasped him effusively by the hand and said, "My dear pastor, I am so glad you preached that sermon; it was just what brother Johnson over there needed!"



Our Girls

More Investments for Unimproved Capital.

By Delia Lyman Porter.

I.

"HOW lonely it is here!" sighed a farmer's daughter, as she leaned over the front gate and looked up and down the country road, unheeding the glorious view of hill and dale which a beautiful sunset was transfiguring before her eyes.

"Only one wagon has passed this whole livelong day. How stupid it is in this big quiet farmhouse since Nellie and Jane married and went away."

. . . . . .

Down in the slums of a neighboring city, on the curbstone of a narrow crowded street, over which thundered the elevated trains, sat a poor woman with a baby in her arms, trying to get a breath of fresh air. The thermometer was ninety-five degrees in the shade, and it was a question whether the pent-up noisy street was more refreshing than the close tenement-room inside. The baby face was white and wan, but not a breath of air seemed stirring to put new life into it or its mother.

At that very hour a brisk evening breeze was springing up on the airy hilltop where lay the quiet farmhouse. It wafted the scent of the honeysuckle vine into the empty bedroom where Nellie and Jane used to sleep.

II.

In the pleasant conservatory of a pretty suburban home, James, the gardener, stood before his mistress with a basketful of clippings from geraniums and bright foliage plants.

"We have already potted more than the shelves will hold," said she, "so you can throw away those in the basket."

. . . . . .

An old woman looked anxiously at a solitary plant in an old tomato-can on the window-sill of her dark little garret room.

"It is dead," she said. "The cold and blight have killed it. How I shall miss the bright red flowers! And never a penny to spend on another!"

At that very time James was burying the contents of the basket in a corner of the garden.

III.

In a beautiful church of a college town sat an elderly man at one end of a long and otherwise empty pew. His thoughts were less of the sermon and the fine music than of the three tall sons who used to sit beside him, but were now one dead and the others living far away.

Within a few rods of the church was a students' lodging-house. In an upper room that same Sunday morning sat two students playing cards. As the church bells rang, an uneasy look came over the face of one.

"I suppose mother would rather have me go to church than do this," he said to his chum, "but there's no room for us in the chapel, and I don't like sitting in the gallery of the South Church, so it's really easier to stay home."

It so chanced that he had dined at the home of the elderly man the very night before, but he had never thought of asking the young man to sit with him in church. Yet to the father's eyes the pew looked never so empty as on that bright December morning.

IV.

The Friday Morning Club was discussing the beauties of the architecture at the World's Fair. A great scrap-book of pictures cut from illustrated magazines was passed around, and after that scores of beautiful photographs.

"What an endless lot of photographs you have, Amy!" said one, as her hostess drew out another thick pile of them from a great chest of drawers.

"Yes, there are more than a thousand in those drawers," she replied, "but they are hardly ever opened."

. . . . . .

A half-mile away, a lonely nervous invalid sat in his wheeled chair, doomed never again to leave that little room. The glow of pleasure, which had rested for a moment on his drawn face when he opened the illustrated paper just brought him by the postman, had faded away. The pictures were coarsely printed, and an offence to the keenly artistic taste of a man who before had, by his profession, continually trained his eye to a keen appreciation of the beautiful. But poverty and friendlessness cut off all chance of an enjoyment which would have cheered many a weary hour of his lonely life.

Just then Amy was putting away her photographs, and it was all she could do to push the drawer back into place, it was so full, "There! good-by for a year, at least," sang she, as she hurried off to get ready for the Friday Afternoon Club.—*Congregationalist.*

Our Little Folks.

How Our Little Folks Can Work.

CAN one imagine a more beautiful sight than a company of little children gathered together on a quiet Sunday afternoon, all eager to hear something, to be entertained in some way? What shall we do with them? How can we best bring them to a living interest in missionary work? This is the question asked by many an earnest Leader of a Mission Band, — these little ones who so soon shall take up the work laid down by the mothers and fathers. Of all church work, the training of our children is the most important; what, then, are some of the best methods of conducting a Band?

First, earnest, faithful Leaders should be chosen for this work; those who are themselves deeply interested in our Lord's command. A spirit of prayer should always pervade a missionary meeting. Leaders, learn to pray yourselves! Then teach the children to pray, — a sentence prayer at first; the longer prayer will naturally follow. Let the Leader talk with the children concerning their manifold blessings, in comparison with the unfortunate children all over the world; then let her invite the children to join with her in a sentence prayer, telling them that *one* might pray the dear Jesus to bless our *own* Band; another, that He will watch over and care for the children at the Orphanage in Alaska; and still another, that the missionaries may be aided in their work, not forgetting to have some child utter just a word of thanks for Christian homes, parents, and teachers. When we have the prayer system thoroughly established, the foundation walls of our Band are secure and indestructible. What about the programme for a meeting?

First, have it short, — children tire easily, want a change often, and therefore, variety and brevity are essential. Tell them a story; make it up as you go along, if you can, or read it before the meeting and give it to them in your own words, — in this way you are sure of securing their attention and interest. Give that troublesome boy something to do. Promise him that if he will *listen*, he shall take up the collection, and count the pennies. Give every child a part in the meeting as far forth at it is possible. Gather the children around you; do not let them scatter over the room. When the programme has been completed ask questions in review. You will be surprised to see how well some of the restless little ones remember. Have the children serve as president, vice-president, secretary, and treasurer. It means a general oversight on your part, a preparation of the programme, and harder work; but it pays.

Each year, a mite-box party for the children makes the work more enjoyable to all concerned. Yes, it means work, many hours of hard work; but who of us that have ever tried it would mind the weariness, when we compare it with the happy little faces and voices? It is indeed the children's day, and a happy one. Let the president, secretary, and treasurer, give reports of the year's work; have a few very short pieces spoken and sung. Four lines of poetry, by several of the little tots, helps out a programme wonderfully. This rests them after the romp that they expect to have and *will* have; then they are ready for ice-cream and cake. Some of them have worked for that ice-cream and cake all the year. Do not be discouraged, Leader; your prayers will be answered; and they will ere long work with a higher and better motive. Prizes are extremely attractive, and by and by they will work for the reward of everlasting life.

Then there is the "Home Department." Have you ever tried to have it in your Band? Go to the mothers of children too small to attend the meetings, and ask if you can enroll them as members of the Band; leave a box for baby, no matter what his or her age; ask that a few pennies be given, and baby taught to tuck them into the box; then see that baby and mamma have an invitation to the party. There is a Band in our Association numbering seventy-seven (of course this includes the Home Department); for three consecutive years there have been seventy-seven present at the party. Some of the babies have been too small to sit at the tables; but could you have seen them as they sat in the laps of their mammas, and then could you have looked at the low tables prepared for the very little ones, ages varying from twenty-one months to five years; and then the higher tables for the older children, with the oldest children with bright happy faces carrying ice-cream and cake, and waiting on the little ones generally, I am sure you would all agree it was a beautiful sight. Of course the pastor and wife, superintendent of Sunday school and wife, together with the most devoted missionary workers in the church, receive a very special invitation, while a general invitation to all interested is given from the pulpit. The breaking of the boxes is a special feature at this party.

It is well to try different devices for each year in regard to this giving. First, teach the children to have a willing mind and a loving heart for humanity; and then show them how they can sacrifice. Some can earn pennies, and some can spare a part of those given them for their own pleasure. One Band Leader gave her gift for the year, in por-

tions, to each member of the Band. They were to increase it, and then tell how they made it "*grow*." It was very interesting to hear them; again, money was promised to the child who would fill his or her box first, until four boxes were filled. This promise was made last March, the middle of the month. In just four weeks, three boxes were handed in *full*. It was understood that the money earned by quickly filling the small box was to be added to the missionary fund, a larger box supplied, and the child will continue to add to this until the mite-box party of '98.

And now, friends, the time for the closing word has come. It is this: Pray as long as you have a mission Band to work for. *Pray for it.* Pray *for* the little ones; and pray *with* them, being sure that the Master will give you success.

Portland, Me. MISS MARY BAIN.

Mission Band Lesson No. V.

Giving.

I. IN what spirit should we give?

For God loveth a cheerful giver.—2 Cor. 9:7.

(*Recitation for a little girl.*)

I s'pose I must give to the heathen
A part of my money,—oh, dear!
My Hildah's best dress is so faded,
Her hat looks old-fashioned and queer.

'Tis strange how that somebody always
Needs something I wanted myself;
I think I will hide my dear dolly
Away on the uppermost shelf.

(*Recitation for a little boy.*)

That's just what *I* thought, little sister,
Till mamma was saying one day
That children, as well as the big folks,
Must give just as well as to pray.

But if they begrudged ev'ry penny,
The Lord for their gifts would not care,—
I'll wait for my bicycle longer;
Can't Hildah her faded dress wear?

II. What is the need of our giving?

How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?—Rom. 10:14, 15.

Oh! millions are waiting in darkness
The sweet Gospel story to know,
And Christians are waiting to tell it;
Why *are* they delaying to go?

Much money is needed to send them,
And even the children can see
That all who have heard of the Saviour
Should loving and generous be.

III. When shall we give and work?

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good.—Eccl. 11:6.

Oh! let me go forth in the morning
Ere thirsty and parched is the ground,
And drop precious grains in the furrows,—
Rich harvests must surely abound,—
But lest the soft dews of the nightfall
Are needed to moisten my seed,
Some grains must be saved for the ev'ning,
And God all my sowing will heed.

IV. Where will the missionaries and teachers who are sent by our gifts preach the Word?

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Luke 24:47.

Wherever a soul knows not Jesus,
His messengers quickly must go
To carry the Gospel's good tidings,
The way of salvation to show.
The gifts of God's children send teachers
On missions that never shall cease,
And beautiful feet on the mountains
Will ever be publishing peace.

V. What will be the result of our giving?

He shall have dominion also from sea to sea.—Psalm 72:8. And all the ends of the earth shall see the salvation of our God.—Isaiah 52:10.

Some day,—when His throne is made ready,—
The Crucified One shall be King,
And multitudes no man can number
Their glad alleluias will sing.

All nations shall see His salvation,—
The victories won through His name;
All eyes shall behold Him in glory,—
The Babe who to Bethlehem came.

VI. Will *you*, dear children, give yourselves and what you have to the Lord?

Teach me to do thy will, for thou art my God.—Ps. 143:10. I will keep thy precepts with my whole heart.—Ps. 119:69.

(*Recitation in concert.*)

We read of the entry triumphal,
With palm-branches strewn in the way,
Of Him who on Calvary's mountain
The price of our ransom should pay.

We know how that day in the Temple,
Rebuked for their innocent ways,
The children cried joyous hosannas,
But Jesus accepted their praise.

So gently,—forbidding them never,—
He spoke to the children of old,
We're sure that he tenderly calls us
Like lambs to the shepherd's safe fold.

Our hearts will we give to the Saviour,
Our feet all his errands to do,
Our voices, our hands, and our pennies,
That others may come to Him, too.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts from New England for May, 1897.

Maine	$ 73.49	Rhode Island	$ 180.14
New Hampshire	55.19	Connecticut	281.61
Vermont	91.34		
Massachusetts	4,016.75	Total from New England for April	$4,698.52

Contributions from individuals, churches, etc., in New England, for the American Baptist Home Mission Society, should be sent to Rev. F. T. Hazlewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts for May, 1897.

For the General Work.

MAINE, $10.45.

New Gloucester,	$3.00	Portland, Mrs. E. H. Bonney, for deficit,	$5.00
Portland, Mrs. Edwin Drake, her last thank offering,	1.20	Belfast, Mrs. S. B. Matthews, for French Work,	.25
Belfast,	1.00		

NEW HAMPSHIRE, $221.16.

Concord, Mrs. M. T. Hoague, for deficit,	$ 1.00	Dover, Legacy of Mrs. Betsy Weed,	$200.00
Nashua 1st,	20.16		

VERMONT, $14.00.

Pittsford, Precious Jewels,	$ 1.00	East Hubbardton and North Breton C. E. Society,	$3.00
East Johnson 1st.,	10.00		

MASSACHUSETTS, $422 59.

Boston, Clarendon St.,	$10.80	Fall River 1st,	$30.53
Clinton 1st, Y. W. Circle, for Miss Owen,	25.00	Fall River 2d,	5.18
Rockport, Mary Sanborn,	4.00	Taunton Ass'n Basket Meeting,	2.79
Weston, Mrs. C. H. Bryden,	10.00	Brockton, Mrs. J. W. Foye, for deficit,	1.00
Boston 1st, C E. Soc., for debt on school at Winton, N. C.,	5.00	Malden, Four Precious Jewels,	4.00
Boston Tremont Temple, Benevolent and Mis. Soc., W. H. M. Dept., for deficit,	5.00	Carver, for the Indians,	14.00
Newton Centre,	51.00	Worcester Ass'n Basket Meeting,	8.00
Foxboro, S. S. class of L. S. Thayer,	2.00	No. Marshfield,	8.00
Southbridge,	25.00	Medford 1st,	5.50
Fall River 2d, for Mrs. Peckham's expenses,	2.00	No. Woburn, Mrs. E. C. Butters,	.25
Clinton,	35.00	Roxbury, Dudley St.,	9.78
Cambridgeport, Immanuel J. C. E.,	1.00	Boston, Clarendon St., F. L., for deficit,	5.00
Cambridge 1st,	1.00	Brookline, by Mrs. C. P. Adams, for deficit,	6.00
Springfield, Miss S. E. Owen, for deficit,	30.00	Charlestown 1st, Judson Society, for deficit,	5.00
Whitman 1st, for deficit,	10.00	Elm Hill, A belated mite-box,	5.00
Dorchester 1st,	10.45	Dighton, F. L.,	3.42
		Whitman,	6.39
		Newton Centre, F. L.,	20.00
		East Somerville,	25.00
		Southbridge,	30.50

RHODE ISLAND, $11.62.

Providence 1st, S. S. for the Indians,	$6.62	Pawtucket, Mrs. D. W. Faunce, for deficit,	$5.00

CONNECTICUT, $127.25.

So. Norwalk, Woman's Ass'n,	$7.00	Hartford, Memorial, B. Y. P. U., for Misses Owen and Potter,	$ 1.50
Winthrop,	3.30	Noank,	10.00
Hartford, for deficit,	20.00	Norwich, Cen. Vineyard Workers (for Lone Wolf, 10.00; for teachers supported by Conn. 13.00),	23.00
Norwich, Central Junior Girls' Soc., toward support of Alyne Goolsby at Atoka, I. T.,	4.20	Meriden 1st, J. C. E. for Sally Williams at Atoka, I. T.,	20.00
Hartford, So. (for deficit, 10.00; for Mrs. Mather, 12.00),	22.00	Suffield, for Morning Star Miss.,	.25
Meriden, Main St., F. L.,	15.00		
Packerville,	1.00		

MISCELLANEOUS, $903.79.

Georgia, Atlanta,		Mrs. C. Yerby,	$ 2.00
Miss Margaret Aitken,	$ 3.00	Mrs. Emma De Lamotta, for deficit,	5.00
Mrs. E. M. Barrett,	1.00	A friend,	25.00
Miss R. M. Ganster,	1.00	Collections at Annual Meeting,	102.34
Miss H. A. Hovey,	1.00	Annual Meeting, for deficit,	135.25
Miss S. E. Mallory,	5.00	Contributions for Spelman,	64.25
Miss M. J. Packard,	24.00	Slater Fund,	487.50
Miss L. H. Upton,	10.00	Literature,	25.16
Miss E. O. Werden,	5.00		
Volunteer Band,	7.29		

Total Receipts, $1,710.86

Life Members.

MASSACHUSETTS. — Groton, Miss Hannah L. Parmenter, Mrs. Marcia W. Parkhurst, Mrs. E. P. Pierce, Mrs. H. L. Martin, Mrs. J. H. Parker, Mrs. Pauline Newhall, Mrs. L. E. Hutchins, Mrs. E. F. Bickford.

CONNECTICUT. — New Haven, Mrs. George H. Smith.

Precious Jewels. MASSACHUSETTS. — Malden, Elisha Edmands Converse, Margaret Converse, Helen Starrett; Northampton, Mabel Clark Pease.

Receipts for Alaska.

MAINE, $1.08.

Portland, Free St., $1.08

NEW HAMPSHIRE, $12.50.

East Jaffrey, Charity Sq., $12.50.

MASSACHUSETTS, $36.63.

Athol, J. C. E.,	$3.18	Plymouth S. S.,	$1.61
Boston, Clarendon St. F. L.,	10.00	Worcester, Pleasant St.,	2.00
Chatham, B. Y. P. U.,	2.10	Cambridgeport, Mrs. R. O. Fuller,	10.00
Foxboro S. S.	6.39	Haverhill, Mt. Washington, J. B. Y. P. U.,	1.00
Plymouth, Allen Danforth,	.35		

RHODE ISLAND, $30.50.

Providence, 1st S. S.,	$ 7.50	East Providence 2d,	$18.00
Providence, Roger Williams S. S.,	5.00		

CONNECTICUT, $55.50.

Norwich Central, Progressive Mis. Club,	$ 5.00	Waterbury, Agnes Folsom,	$ .50
Norwich Central, Bible School,	15.00	Hartford So. Bap. S. S.,	10.00
		Wallingford, S. S.,	25.00

MISCELLANEOUS, $7.50.

Ok. T., Pawnee, C. W. Goodman,	$5.00	Alaska cards,	$2.50

Total for Alaska, $143.71

GERTRUDE L. DAVIS, *Treasurer.*

* * *

WE would bring before our constituency the decision of our Board regarding Life Members: According to the By-Laws of the Society, Article II., any woman may become an annual member of the Society by contributing one dollar a year to its funds, and a Life Member by a payment of twenty-five dollars at any one time. One dollar constitutes an annual member, and any one giving a dollar only, who applies it toward making another person a Life Member, forfeits her own membership in the Society for that year. *The same money cannot constitute both annual and life memberships. The life members can be made with any surplus payments.*

WE record with deep regret the resignation of three of our faithful Directors in Maine, Mrs. J. A. Hilton, of Damariscotta Association, Mrs. P. A. Durgin, of Bowdoinham Association, and Mrs. Elsie C. Jamieson, of Lincoln Association; also Mrs. H. Phillips, of Salem Association, Mass. These ladies have been faithful workers.

DURING the summer months the office of 510 Tremont Temple will be closed Saturday at 12 M. Because of this the Corresponding Secretary, during July, will be in the Rooms Tuesday and Thursday, instead of Saturday.

MISS FANNIE BRYANT BARNES, of Winchendon, has been appointed Assistant Director of Wachusett Association.

MRS. ELLEN COTTRELL, of Jamestown, R. I., has been appointed Director of Narragansett Association.

MRS. MARY L. RISING, of Randolph, Vt., has been appointed director of Vermont Central Association.

Contributions for the Woman's American Baptist Home Mission Society should be sent to Miss Gertrude L. Davis, 510 Tremont Temple, Boston, Mass.

97

Home Mission Echoes

Public Library Copy Sq.

"IN THE NAME OF OUR GOD WE WILL SET UP OUR BANNERS."

"The country for which I lifted up mine hand to give it to your fathers."

Vol. I. AUGUST AND SEPTEMBER, 1897. Nos. 8 and 9.

Rec'd JUL 29 1897 B. P. L. A.M.

Heavenly Treasure.

"What I spent I had;
What I kept I lost;
What I gave I have!"
— *Old Epitaph.*

EVERY coin of earthly treasure
We have lavished upon earth
For our simple, worldly pleasure,
May be reckoned something worth;
For the spending was not losing,
Though the purchase were but small;
It has perished with the using;
We have had it, — that is all!

All the gold we leave behind us
When we turn to dust again,
Though our avarice may blind us,
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it,
What we hoarded we have lost!

But each merciful oblation,
Seed of pity wisely sown, —
What we give in self-negation,
We may safely call our own;
For the treasure freely given
Is the treasure that we hoard,
Since the angels keep, in Heaven,
What is lent unto the Lord!

— J. G. Saxe.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

510 Tremont Temple, Boston, Mass.

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All correspondence relating to Alaska matters, and orders for leaflets and mite-boxes, should be sent to Mrs. James McWhinnie, 510 Tremont Temple, Boston, Mass.

All other correspondence relating to the Society should be sent to the Corresponding Secretary, Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

THE AMERICAN BAPTIST HOME MISSION SOCIETY.

General Offices, 111 Fifth Ave., N. Y. City.

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HOME MISSION ECHOES.

This paper will be published monthly (August possibly excepted), under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents, and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions, with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

TABLE OF CONTENTS.

Heavenly Treasure 1

The Woman's American Baptist Home Mission Society.

A Call to Prayer 3
Christ's Words, the Sufficient Foundation 3
Oh, for More Prayer! 3
Meetings in New England 4
Our Work for the Coming Year 4
Miss A. M. Hapgood 5
Mr. Wm. C. Greenfield 5
Wayland Seminary 6
Wichita Mission School 6
From our Bible Woman 7
Monterey, Mexico 7
Santa Rosa (Apodaca) 7
My Thanksgiving Box 8
Carry Out This Programme 9
"Listen, Then, to the Call" 9
Are Not the Demands of the Home Mission Field More Urgent Than Those of Foreign Missions? 9
What Retrenchment Means 9
Receipts 20

The American Baptist Home Mission Society.

Notes 10
Early Pioneer Missionaries 11
Our Pioneer Missionary Society 11
Pioneering in Northern Minnesota 12
Pioneer Work Among the Mormons 12
Pioneer Work Among the Indians 13
Pioneer Work in a Gold Mining Camp, Mercur, Utah . 14
Our Song of Victory 14
Mrs. B. A. Benedict 15
Indian Items 15
Italians Coming to the Light 15
"Bear Ye One Another's Burdens" 15
Receipts 20

Our Young People.

Our Girls 16
The First Since Mother Died 16
Our Little Folks 17
Mistress Mary 17
To Interest Boys in Mission Work 17
Boys in Your Sunday School Class 17
Children's Time Table 17
About the Birds 18
A Missionary Bonfire 18
Five Ways of Giving 18
Better Than Gold 18
Eastern Maine 19
Western Maine 19
New Hampshire 19

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." —*Tennyson.*

Vol. I. AUGUST AND SEPTEMBER, 1897. Nos. 8 and 9.

The Woman's American Baptist Home Mission Society.

A Call to Prayer.

THE development of the work of modern missions during the present century has been marked by three stages of progress, in each of which the overruling providence of God is clearly shown.

When the Lord's command to preach the Gospel to every creature sounded anew in the ears of the Church, His people found the gates of heathendom closed before them and the doors of access barred. Prejudice on the part of heathen nations, hostility on the part of commercial companies, and ignorance in regard to vast continents, made access difficult and often impossible. But faith, laying hold of the arm that moves the world, conquered. In answer to believing prayer, the gates of brass were broken in pieces and the bars of iron were cut in sunder. To-day the world is open to the preaching of the Gospel.

Later in the century, and within the memory of most of us, a new condition confronted the Church. Entrance to the white harvest-fields was possible, but the laborers were few. Then it was seen that a new plea was needful, and from many hearts there ascended earnest petitions to the Lord of the harvest that He would send forth laborers into His harvest. This prayer prevailed likewise. The Spirit of God came upon the young men and the young women, and they have freely offered themselves for the world-wide work.

To-day we seem to stand at the threshold of the third and, it may be, the final stage of progress. The supreme need of the hour is the consecration of wealth. The fields are open, the workers are ready, but the work halts from lack of money. It behooves us, then, to send up to the throne of grace unceasing supplication that the grace of giving may descend upon the people of God, that in addition to "a hand to get," they may have "a heart to give."

Let us, then, make it our daily petition that in our own hearts, and in the hearts of all God's children, there may come a revival and an increase of the grace of giving, to the end that those whom God calls may go forth, and that great harvests may be reaped from the waiting and ripening fields.

ALICE B. COLEMAN.

Christ's Words, the Sufficient Foundation.

THE sublimest and the most effective words known to human history are those in which these four colossal *alls* were proclaimed as the foundation of the kingdom of the one God, Father, Son, and Holy Ghost in the Christian Church. Where, in the whole range of recorded thought, have you anything possessing such scope and sublimity as these commands?

"*All* authority hath been given unto Me in heaven and on earth.

"Go ye *therefore*, and make disciples of *all* the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost.

"Teaching them to observe *all* things whatsoever I commanded you.

"And lo, I am with you at *all* times, even unto the end of the world." Matt. 28: 18-20.

So closes the first Gospel, and well it may close here, for the seventh heaven has been reached in the height of outlook: all authority, all nations, all commands, all times.

These four *alls* of Christ, from His supreme commission to His disciples, are the four corner-stones of the Church of Christ. — *Rev. Joseph Cook, D. D.*

Oh, for More Prayer!

AND, dear friends, we must get up higher still in praying about missions. I know some men can get anything they like in prayer. Oh, for some five hundred Elijahs, each one upon his Carmel, crying unto God! and we should soon have the clouds bursting with showers. . . . Oh, for more prayer, more constant, incessant mention of the mission cause in prayer, and then the blessing will be sure to come! — *Rev. C. H. Spurgeon.*

AS Nature, with her old mosses and her new spring foliage, hides the ruins which man has made, and gives to the fallen tower and broken cloister a beauty scarcely less than that which belonged to them in their prime, so human love may be at work, too, "softening and concealing, and busy with her hand in healing" the rents which have been made in God's holier temple, the habitation of His own Spirit. — *F. D. Maurice.*

Meetings in New England.

IT has been our privilege to attend many meetings during the past few months, and to receive accounts of many more through our consecrated workers. In a letter from western Maine the efficient State Vice-President tells of the basket meetings in her district. She does not tell how large a share of the success of these meetings was due to her hours of planning and also to her presence at these gatherings. Western Maine will always feel the result of this consecrated worker's years of service.

In company with the Senior and Junior State Vice-Presidents of New Hampshire, it was our privilege to attend four basket meetings in that State in June. We could see everywhere the faithful work of these officers, and we daily gave thanks for their consecrated service. The presence of the pastors at all these meetings cheered us: Rev. Mr. Terry and Whittaker, at Plaistow; Rev. Mr. Potter, at Bradford; Rev. Mr. Vile and Gardner, at Sanbornton; and Rev. Mr. Dow, at Troy. We returned home with stronger faith in the willingness of New Hampshire women to help on Home Mission work.

It was a rare pleasure to attend the State meeting of Connecticut in the First Baptist Church in New Haven. This church still maintains its reputation for hospitality, and gave us a cordial welcome. The State workers of Connecticut are women of ability and energy, and they are planning new work and new methods in all lines of Home Mission work. A delightful meeting was held in Norwalk, in March, under the auspices of the "Golden Hour Home Mission Circle," of that church. A prayer service in the afternoon, with letters from the field and several papers, was followed by a tea, and one hundred guests sat down to well filled tables. In the evening a stereopticon lecture upon Home Missions was given by the pastor, Rev. J. E. Robbins.

Massachusetts has not been a whit behind former years in carrying forward Home Mission interests. Steadily and untiringly have the State workers thought and labored for the needy ones outside of themselves. Mrs. S. H. R. Giles, President of the Hyde Park Circle, opened her pleasant home, and gave us, upon one of "the rare days of June," an afternoon of great pleasure. Mrs. Giles resigned her position after fifteen years of service, much to the regret of all.

Eastern Maine has a State worker of much ability, and although her field is a hard one, she brings much to pass. The churches are small and scattered, yet the visits of the workers are constant and steady, and we are grateful for both Senior and Junior workers.

Vermont has had its basket meetings, and the State worker has been much encouraged. A faithful, conscientious woman is at the head of our work in the Green Mountain State. We are cheered by her letters and those of her Directors. We believe that Home Missions lie near the hearts of our loyal Vermont women.

Our State laborer in Rhode Island brings gifts of mind and heart to the work. Constant, in season and out of season, has she been in her work in this small, energetic State. Patriotism has ever marked the character of the people of Rhode Island, with her schools, colleges, and churches. The women of the churches realize that nothing but the Lord Jesus Christ can solve the problem which confronts them with the influx of foreigners which threatens their life as a Commonwealth.

From our State workers we have received a few words concerning the work. We have space for but a few.

Our Work for the Coming Year.

THE July number of ECHOES gave our readers the condition of our treasury. As is our custom at our June Board meeting, we decided how large an appropriation we could make for teachers' salaries during the year beginning September, 1897. Last year we received from the churches about $25,000. Thirty-seven thousand dollars was reported upon our books, but a large sum was designated, and could not be used for our distinctive work. Hoping to receive at least $30,000 from the churches, in June, 1896, we pledged $22,000 for salaries, besides Alaska work and furnishings, beneficiaries, and special helps. After much prayer and many conferences, considering the condition of our treasury, we dared not pledge more than $18,000 for salaries, exclusive of Alaska, for the coming year. We know this decision will bring sorrow to many hearts, and cause some of our schools to close their doors. Some of the teachers have resigned. We shall not be able to give the names of the new workers, but they will appear in October ECHOES.

Our work at Allendale, S. C., was never more prosperous than last year. During Miss Owen's absence last summer, she left the keys of the school building in the hands of the colored man who owns the ground upon which the house stands. They had been enthusiastic in their interest in her work during the year. It seems, however, that in their ignorance they had hoped it would be a money-making scheme, and Miss Owen would charge high prices for board and tuition. Upon her return in the autumn, they refused her admission to the school building, unless she would pay a large sum. This she refused to do, and opened her school in the church. The year has proved to her that those ignorant colored men, led on by unprincipled white lawyers, would make her work too hard, and she decided to give up the work, much to the sorrow of the majority of the colored people as well as the white people.

Bible and Normal Institute, Memphis, Tenn., is a day school, and was among the first to have its appropriations reduced. Mrs. Traver and Miss Hope Traver have done excellent work, but there are good public schools for the colored people in that city.

Roger Williams University, Nashville, Tenn., is a boarding-school, and the property is owned by the Home Mission Society. As there must be a reduction in expenses somewhere, it was thought best to drop the work at Memphis, and strengthen the work at Nashville. We remember, however, the earnest young men at Nashville, the deep religious spirit manifested in the school. Tennessee needs two schools. Would that we had means to continue both!

Mrs. Mary Allen Dawes has resigned at Berwyn, Indian Territory. During the past year the entire support of the school at Berwyn has devolved upon our Society. We cannot afford to give half as much this year, and we know the work cannot be successfully carried on without a much larger appropriation. A man of experience and Christian culture is needed at the head of this school. We cannot afford to pay the salary of such a man. We have, therefore, decided to drop this work. Mrs. Dawes has gained the love and confidence of the people by her unselfish devotion to their interests, and we deeply regret her departure from the work.

Miss Ellen C. Potter, at the Morning Star Mission, New York City, has also resigned. This work has grown beyond the means of the Missionary Societies, with their depleted treasuries, to carry forward. Miss Clark broke down under the strain. Rev. Fung Mow, the Chinese pastor, has been compelled to be absent from the mission because of overwork, all winter. Miss Potter has bravely borne the strain of the added cares because of his absence, but she feels the need of rest. Dr. Morgan is convinced that, in order to make the work successful, a much larger sum of money is needed than we are able to appropriate; so the work has been given up. The City Mission will do what it can to keep up Christian services.

Four schools have been dropped, at Allendale, Memphis, Berwyn, and New York City, three of which are important fields. We would gladly keep them if it were possible, but if any work is to be given up these are the ones to be dropped. Many calls for help come to us, which we daily refuse. Will not our auxiliaries all over New England increase their gifts the coming year? Would that each Circle, yes, each individual might observe this year a *self-denial week*, and send the amount to our treasury. We only ask for $40,000. Look over the treasurer's report in our new annual report, and see how much your church gave last year. Calls are coming to us from many cities asking for a French Bible woman. There are communities of Poles in our midst with no one to speak to them the word of life. Let our work engage your intelligent, prayerful sympathy.

Miss A. M. Hapgood.

IT was with saddened hearts we received the news of the death of Miss A. M. Hapgood, for so many years the beloved Director of the Boston South Association. In all lines of Christian service, church, Home and Foreign missions, and temperance work, she gave freely of her time and money. A consecrated, cheerful, intelligent Christian women has left us, and her place can never be filled in our hearts. The past year she has been a patient sufferer, and she longed for her heavenly home. The funeral services were held from the home of her nephew, Dr. Howard, at Chelmsford, Mass., upon July 7th, conducted by Rev. Mr. McElwain, of the Clarendon Street Church, Boston. A beautiful, useful life ended.

IF possible, let the leader be one who practises what he is going to preach—tithing.—*Christian Endeavorer.*

Mr. Wm. C. Greenfield.

WHEN Rev. W. G. Roscoe, in 1893, began the building of the Orphanage on Wood Island, the work was greatly hindered by the opposition and persecution of the Greek priest. It was with difficulty he could employ men to work for him.

At that time Mr. W. C. Greenfield was agent of the North American Commercial Co., and he gave Mr. Roscoe great help and encouragement; he also allowed men in his employ to work for Mr. Roscoe. In all the work of the missions he was interested, especially so in the building of the chapel, and through him an offer of help was made by the Commercial Company.

Last fall Mr. Greenfield, with his family, went to San Francisco for the winter. In March he left San Francisco with his family on the *Gen. Siglin*, to return to Alaska. It is with great sorrow we record the loss of the vessel, with all on board. In the death of Mr. Greenfield our mission has lost a valued friend and helper.

We quote the following from *The Alaskan:*

WRECKED GEN. SIGLIN.

"Our readers are all familiar with the sad fate of Mr. Greenfield and family, who were lost with all others on board the *Gen. Siglin*, while sailing from San Francisco to Kadiak, Alaska. Some weeks after encountering the gale that tore her to pieces, a passing vessel spied the wreck in the storm belt with a dead man lashed to the davits. Next Captain Marshal saw her, boarded her with difficulty, and after the dead mariner was identified as the mate of the *Gen. Siglin*, buried the body. The hatchway was open, and the vessel was lying on her side pretty much under the water.

"The U. S. R. C. S. *Perry* next came across the *Siglin*, but as it was night, the water rough, and coal very short, hurried to Sitka, and the *Corwin* was sent out to investigate the wreck, and Edward Bloomquist, who is a very skilful artist, drew a pen-picture of her as she lay in the waters of the Pacific, with the rolling waves dashing in and running out of the hatchway. The Sitka photographer has photographed the drawing, and the picture is having rapid sales.

"The *Corwin* made the *Siglin* fast, righted her, pumped the water out, and brought her to Sitka, where she has been placed in the hands of Ed. de Groff as custodian, awaiting instructions from the owners and insurance companies. Greenfield's little boy was found in the cabin, also a sack of money, amount not known."

AND O my heart, my heart,
Be careful to go strewing in and out
Thy ways with good deeds, lest it come about
That when thou shalt depart,
No low lamenting tongue be found to say,
The world is poorer since thou wentst away!

Thou shouldst not idly beat,
While beauty draweth good men's thoughts to prayer
Even as the bird's wing draweth out the air;
But make so fair and sweet
Thy house of clay, some dusk shall spread about,
When death unlocks the door and lets thee out.

—*Alice Cary.*

Wayland Seminary.

OUR readers will be glad to hear something from Wayland Seminary, Washington, D. C. Upon our return from Pittsburg we stopped in Washington, and were entertained at the school by the hospitable teachers. The informal reception given by the teachers to the pupils upon Tuesday evening, May 25th, was an enjoyable occasion. Several addresses were made by teachers and guests, and then the pupils, past and present, gave us bits of personal experience concerning their work and prospects. Dr. King's prayer at the close of the evening was touching, and brought tears to many eyes. After thirty years of faithful service he leaves the people for whom the best years of his life have been given. The graduating exercises were held in the Vermont Avenue Baptist Church Wednesday evening, May 26th, and the large church was filled to overflowing. The class did credit to itself and its instructors. Rev. T. J. Morgan, LL. D., presented the diplomas, and Rev. N. E. Wood, D. D., of Boston, gave a short address. This is one of our best schools. The young people in Dr. King's hands have been guided into lines of Christian service. We can hardly think of Wayland Seminary without his earnest, watchful presence. We sincerely hope, after a year of rest, that he will enter into active work again.

Wayland Seminary is peculiarly our school. The name reminds us of one of New England's strong characters, while the names of Dr. King and his wife are household words in Maine, and are loved for their works' sake throughout New England. Professor Simpson is a graduate of Colby University and Newton Theological Seminary, and his wife is a native of Springfield, Mass. Professor J. D. Coleman is known to us through his wife, Mrs. Amanda Miller Coleman, but for his own sake as well as hers we count him as belonging to New England. Miss Augusta Hodges, the efficient matron, was one of the girls of South Norwalk, Conn., when we first knew her, and after a course of study at the Chicago Training School she took up the work at Wayland. Rev. George Rice Hovey, the new President, is well known to New England as the son of Dr. Alvah Hovey, D. D., President of Newton Theological Seminary. He has been a successful teacher in the Theological Seminary at Richmond, Va., for several years, and we are sure the interests of the school will be safe in his hands. The school will remain in Washington another year, and then be removed to Richmond, Va.

THE enormous multiplication of stupendous fortunes, the abnormal growth of great cities, the unparalleled increase of population, the multiplicity of dangerous elements, the deficiency of adequate charity, and the decay of religious faith, are the perils of the age, according to Dean Farrar. — *Union Signal.*

Wichita Mission School.

ONE afternoon Mrs. Rulison and I were on our way to visit camps. Our attention was attracted by hearing the beating of a tom-tom and seeing crowds of Indians in and about a grass house. In great wonder we made our way to the house, though at first I had fears that our presence would be unwelcome. We could not have been more kindly received. Some hundred or more Indians were assembled, all out in holiday attire. Many were the fantastic costumes; feathers and paint were conspicuous. Several pipes of peace were passed one to another, and each would take a smoke. We learned they were holding a feast in honor of visiting Pawnees. The Indian women kindly made way for us to gain admittance within.

But little sunlight penetrates the gloom of a grass house. It truly was a strange scene to see it packed with men, women, and children, all sitting about upon the Indian beds or upon the ground. Queer, strange performances were being held about several large brass kettles which were in the centre upon the ground. During the performances some of the Indians worked themselves into such frenzy, it seemed as if they might die on the spot; others were crying and gesticulating as if in prayer. We ascertained they were praying to the sun and the moon. While our hearts ached because of their darkened minds, we could not help but be impressed with the earnestness shown in everything they did.

INDIAN GRASS HOUSE.

We feel that our few large girls are imbued with the missionary spirit. Faithfully have they labored to earn money to send away for that purpose; quilts have been pieced, then quilted and sold by them. They also donated most of the small change they have earned in various ways.

The evening of the eighteenth of June, after interesting closing exercises, which seemed to be greatly appreciated by all, we saw the departure of most of our dear pupils for

the long summer vacation in their homes. Our prayers go out after them. We feel that the school has not closed any too soon, as the intense heat is upon us, which is very depressing to all.

Feeling the need of rest and recreation, we have planned a trip of two or three weeks, as we feel that a change will better fit us to cope with the work of the new year, after which we intend to do field work.

CHARLOTTE E. TAYLOR.

From our Bible Woman.

DEAR SISTER IN CHRIST: I arrived at Biddeford the 1st of June, as I had promised to do so, and have begun the Lord's work the same day. I visited ten families the week ending the 6th, that Mr. Leger told me he could not get to come to church or at the mission hall, but with the help of the Lord I brought three families to church last Sunday, and have hopes of bringing seven others very soon.

I proposed to Mr. Leger to start a Sunday school class, to which he agreed on that account, and we started it Sunday with seven members, but with hopes of having more next Sunday, always with the help of Christ. We have had service in English at 5 P. M., and at 7 French service. I gave a short lecture of twenty minutes to the French Canadians, and they seemed to be very much impressed to hear an old country French woman. Brother Leger said that they never listened so attentively before. The meeting was held till quite late in the evening, and after the meeting about twenty remained so as to hear some more explanations, and we gave four Testaments and many French leaflets, and the nights that we have no meetings they want us to read the Bible chapter by chapter, because a good many of them do not know how to read. I will write to you again, and keep you in connection of our work of the Lord Jesus. Yours truly and sister in Christ,

E. MARCELLE, Biddeford, Maine.

[Mrs. Marcelle speaks very little English, and we are glad that she is able to give us such a report.]

Monterey, Mexico.

DEAR SISTER: I had not written to you because during the time elapsed since I wrote I have met with nothing worthy of mention in a letter. I then began to labor with the school children, trying to instil in their tender hearts a wish to help in a small way, as they might be able, the Beneficent Society that has paid for their education for so long a time. They all showed themselves very willing, and endeavored to bring me what they could get — some one cent, some two or more, until we gathered five dollars, which this school sends as a little gift to your Society. We know this is a very little, like a grain of sand in the immensity of an ocean, but we are weak and, therefore, can do but little.

Our school now has thirty-two boys and seventy girls.

Sister, please do not forget us in your prayers, that with the help of the Lord we may be able to perform our arduous task.

That God may grant you copious blessings is the wish of your friend and sister. (Signed) AMADA TREVINO.

Santa Rosa (Apodaca).

MY VERY DEAR MRS. REYNOLDS: I have now before me all my scholars, fifty-eight in number, and it occurs to me to ask if any girl has anything to send to Mrs. Reynolds. One rose at once and said: "Teacher, anything we could send to the lady would not be worth sending compared with the great benefit we are receiving through you, but still, I think we can do one thing and send it to the lady, a present that she will value more than all the world." So saying, she at once knelt down; all the school did the same, and so did I, with much emotion, looking at the affecting sight. She prayed especially for you and the Society that under God is doing so much good to humanity. The girl that did this is one of those to be baptized very soon.

INDIAN WOMAN AND GIRLS.

The anniversary of our missionary society was well attended; I believe over three hundred persons were present. We are going to work on for the cause in this village. The Lord be with you all, and multiply our feeble endeavors.

That he may bless you in everything is always my desire.

(Signed) DELFINA CAVAZOS.

JULY 20. — The fiftieth anniversary of the settlement of Utah began to-day, and for the remainder of the week will be witnessed one of the greatest celebrations ever seen in this inter-mountain country. Of the two thousand pioneers who entered Salt Lake Valley in 1847, there are only 650 survivors. These have each been presented with a gold badge valued at $10. The badge presents typical figures in the early history of Utah, including an accurate medallion portrait of President Brigham Young.

My Thanksgiving Box.

I HAD often heard of mite-boxes, and even read touching stories about them, but I couldn't seem to believe in them very much. Of course, when the regular offerings for missions were called for, I wanted to contribute my share as other folks did — as much as I could spare at the time. Then, too, I didn't see that I had anything especial to be thankful for. Dinner, supper, and breakfast, of course, and my husband and children; but most of the last had left me either for homes of their own or for the better country, and my heart was often heavy with sorrowing for them.

So when Mrs. Heath, the president of our missionary society, begged us each to take one and try it, I demurred. It would be no use, I argued. But our pastor's wife arose and proposed that as many others had found it a good way, we should try it for one year. At the end of that time we would open the boxes and have a full and free conference as to what they had done for us and the cause. And so, quite reluctantly, on my part at least, we took the boxes home.

As I went into my cosy sitting-room, I am afraid I slammed my little box down rather hard upon the mantel, saying, "You may stay there if you want to. You are rather ornamental in your blue and gold; and when the year is up I'll lump my mercies and put something in for the whole year. Who wants to be paying for mercies at a penny a time?"

"What is that, mother?" said my daughter May, the only one left me at home, a graceful, dark-eyed girl of twenty—the very joy and richness of her mother's heart. "Oh," she said, "I see. It is one of those thanksgiving boxes," and lifting it up she read upon one side, "Giving thanks always for all things;" on the other, "What shall I render unto the Lord for all his benefits toward me?" and on the top: "Thanks be unto God for His unspeakable gift."

"Yes," I said, "I hardly know what I brought it home for — only to please Mrs. Heath and Mrs. Browning."

"Why, yes, mother," said May, "it is just the thing for you. You are always saying, 'Well, I'm thankful,' for something or other."

"Am I, child?" I answered a little thoughtfully. "Well, I'm afraid I don't really mean it; but if you hear me saying it again just remind me. I'm thankful for one thing, anyway, and that is I've got you!"

"Your first contribution," demanded May merrily, and taking the nickel I handed her, she dropped it in for me.

It must have been very lonely there for some time, for in the press of fall house-cleaning and getting ready for the great meeting of the anniversaries, I forgot all about it. The Board had never been to our little city before, and our hospitality was to be taxed to the utmost.

It was the morning of the day on which our guests were to arrive, and as I gazed around in satisfaction at the snowy window draperies and everything spick-and-span, as a housekeeper likes to see them, I exclaimed, "Well, I'm thankful for one thing, and that is, that they didn't come yesterday."

May picked up the mite-box and rattled the lone nickel warningly.

"Oh, May!" I said, "I had forgotten all about it."

"You better put in a dime this time," said May, "for I've heard you say you were thankful for something at least a dozen times the last week; and when they go away," she added, "you must put in another if we have had pleasant people here. You don't know how I do dread delegates; but there is one good thing: we are to have a missionary and his wife for one room, and they won't come just to shop and criticize, I'm sure."

Our delegates came, six of them, and if any one ever had delightful guests and a time of rare enjoyment, we had. May, with some of her young friends, had acted as ushers at the church; and although she objected a little at first, I was surprised to see how eager she grew to be at every meeting and to stay them through. At last the closing service was to be held. Even I, who had doubted if foreign missions paid, and wondered how near home charity could keep and still be charity, even I was filled with wonder at what God had wrought, and an enthusiasm that surprised myself.

I was superintending the finishing touches to the supper-table, and my darling May was flitting about, arranging some dainty vases of chrysanthemums and putting a few in her belt. I thought she had never looked so bright and beautiful, never seemed so dear.

"Blessed child!" I thought, "she little knows that I put a five-dollar bill into that box this morning — one I had been saving up, too, for a new bonnet — just because I was so thankful for her, that I had her all to myself;" and what made me think of it especially was seeing those young missionaries the night before, standing up there before us all, so bright and cultivated, so graceful and attractive. How could their mothers let them go? So I said, "If I never was thankful before, I am this time, to think that May isn't one of them, and here goes that five dollars into my thanksgiving box." As this ran through my mind I saw May come toward me slowly, a great light in her dark eyes, and a look of intense longing in her upturned face.

"Mother," she said, with a little catch in her breath, "mother, can you put me in your thanksgiving box?"

I felt myself turning to stone, but making a desperate effort, said, "Child, what do you mean?"

"Mother, dear," said she, "I meant it. I believe that I have heard the call to go; that I am needed. I am young and strong. I have my music and my voice — and there are so many to help at home. I believe I am truly called in His name, for I have prayed and prayed, and asked for light — and dearest mother, can you put me in your thanksgiving box?"

In my anguish of soul I called upon God, and a form of love seemed to stand beside saying, "Fear not, the child is given to Me." A hush of peace came over me, and I kissed her softly. Our dear friends came in to supper, and in a strange inner stillness I got ready and walked beside my darling to the meeting, where, in a simple way, she offered herself and all her bright young life to the foreign work.

As the days went by I proved many a promise. My strength was as my day. May was to go soon to Persia with some returning missionaries. She was much needed there in one of the schools. Meantime we shopped and sewed and planned. Letters were to be put in here and there among her things, to be opened on certain dates for a year or more to come. Mysterious packages, too, for all the holidays. May said she believed it would be the first time in her life she would have a Fourth of July present. As we passed out of the store one day, talking cheerfully, I was accosted by Mrs. Brown.

"You do seem mighty chipper," she said, "for a person who is going to send her baby off to the cannibals, or just as bad. Any one would think she was just going off to get married, by the way you take it."

"Oh, Mrs. Brown!" I managed to say, "if I was marrying

her off to some rich or titled foreigner, you would think it all right that I should be proud and glad. How true it is that

> "To God we give with tears,
> But when a man like grace would find,
> Our souls put by their fears."

Mrs. Brown shook her head and said, "Some folks have queer notions," and passed on.

The pleasure and the pain of that preparation were over all too soon, and it was only the strength made perfect in weakness that sustained me daily until the last glimpse of that sweet face faded in the distance. As I entered again the home sitting-room, so bereft of its chief beauty and joy, I walked to the thanksgiving box and with a silent prayer for help put in my largest offering.

"That," I said, "is because I am so thankful that God let me have a missionary all my own."

Dear mothers, if you have sons and daughters that God does not call to go from you to serve Him, put in your thanksgiving offering for that; but if you have those that hear the Spirit call, "Come from home and friends," and who answer, "Here am I, Lord," still put in an added offering — for "Verily, I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." — *The Advance.*

Carry Out This Programme.

HERE is a programme for a prayer-meeting on the topic of systematic giving, used simultaneously by all the Christian Endeavor Societies of the Galesburg, Ill., Christian Endeavor Union. Systematic work along this line for years has placed this district at the head in its State in the matter of missionary giving.

Subject, THE BIBLE STANDARD OF GIVING.

Open the meeting with a song and prayer service of ten minutes.

THE OLD TESTAMENT STANDARD. Lev. 27 : 30, 32; 2 Chron. 31 : 5, 6; Neh. 13 : 12; Mal. 3 : 8, 9; Prov. 3 : 28.

THE NEW TESTAMENT STANDARD. Matt. 23 : 23; 1 Cor. 16 : 1, 2; Luke 6 : 38; 2 Cor. 9 : 7, 8; Acts 20 : 35; Mark 12, 41-44.

REWARDS OF GIVING. Prov. 28 : 27.

IS TITHING PRACTICABLE NOW?

WHAT WE ARE DOING VS. WHAT WE COULD DO.

AN APPEAL for giving in accordance with the teachings of Scripture, especially emphasizing the pledge to do "what ever He would like to have me do."

HYMN, "I gave my life for thee."

SIGNING PLEDGES.

MIZPAH BENEDICTION.

"Listen, Then, to the Call."

SHALL the harvest spoil for want of harvest men? Shall the world go on in ignorance and darkness, when you might assist in enlightening it? Listen, then, to the call. Pray for Divine guidance. Think, and think again, on the question. Consult friends who are better capable than yourself of judging of your fitness. Do not mistake cowardice and indolence for humility. Consider how brief is the span of life; how short the moment of separation from friends; and how exquisite the joy which is set before you! — *Rev. Daniel Wilson.*

Are Not the Demands of the Home Mission Field More Urgent Than Those of Foreign Missions?

THIS question from a theological seminary is interesting to the church at large as well as to Christian students. It is an evidence of the awakening that is taking place respecting the important work of evangelization to be done at home, especially in view of the heathenism so prevalent in our great cities. There can be no doubt that the Christian lands afford mission fields of the deepest need and richest promise. It must also be considered that on the purity and vigor of Christianity at home depends the success of missions, in a large measure, in foreign lands. What influence can a church exert on a distant continent if its light and salt cannot even illumine and sweeten its own environments? Then the corruptions of lands called Christian are sure to produce evil effects on other countries. We know that visitors from India, China, and Japan to Christian lands are so impressed with the prevalent iniquities that they cannot believe in the effectiveness of the religion professed. Thus evangelization at home is the condition for evangelizing the world. But if we emphasize that now, as at first, we must begin at Jerusalem, we must not stop there. The world is the field, and all nations are to be taught and discipled. Certainly more work is needed at home, much of it similar to that in heathen lands; but because this is done the other is not to be left undone. The work in the foreign field is to be an inspiration to the work at home, and the work at home is to increase the efficiency of the work abroad. Mutualism, coöperation, is the rule. But of this there is no doubt: greater emphasis than ever, yes, the greatest emphasis, must be placed now on the home field.— *The Homiletic Monthly.*

What Retrenchment Means.

THE General Missionary for Oklahoma Territory tells us what retrenchment means in that new country:

"I have just come from the meeting of the Territorial Convention, and my heart is sick from looking in the face of the needs of this great Territory, where thousands of dollars seem an imperative necessity to the very existence of our cause, and yet compelled to turn a deaf ear to these many, many appeals. We have had to cut down until it seems like drawing the very life-blood.

"I am certainly sick this morning. I have been from home three weeks on a trip through the Cherokee and Choctaw Countries, in the broiling sun, and still have a trip of two weeks in the wilds of the Kiowa and Comanche Country. As I look over the field and see our inability to meet its needs, I feel like packing my grip, going home, and sending my commission to the Board, and so get away from this constant strain of sympathy."

> ONLY a thought; but the work it wrought
> Could never by tongue or pen be taught;
> For it ran through a life like a thread of gold,
> And the life bore fruit a hundredfold.

American Baptist Home Mission Society.

Notes.

THE debts are provided for. Nearly or quite $250,000 have been pledged by Northern Baptists to match Mr. Rockefeller's pledge of $250,000. Never before in the history of American missions has half-a-million dollars been raised for such a purpose. And never probably has there been such cheerful giving as in the present instance. Well may we all sing the doxology: "Praise God from whom all blessings flow."

FOR about two weeks prior to July 1, the limit of time within which pledges were to be obtained for the debt, there was a degree of uncertainty about the result. Hence, the only safe thing to do was to continue the work of solicitation until July 1. Churches and individuals had planned to give the very last of June. They wanted the privilege of having a part in this good achievement. It was therefore out of the question to shut down the gates against offerings before the announced time.

IF the effort for the payment of the debts acquired such momentum as to carry the amount obtained beyond the original figures, $236,000, nobody will be sorry. Indeed, many have felt all along that the gift of one man ought to be fully equalled by the gifts of the other nine hundred thousand Baptists, more or less, in the North and West.

SHOULD there be a small surplus October 1, after the subscriptions for the debt shall have been paid, let no one make this an excuse for giving less to these great mission causes. Remember, that between April 1 and October 1, a period of six months, a large interest account on last year's debt has to be met, besides interest on borrowed money since; so that the Home Mission Society's share of a few thousand dollars in excess of the amount originally asked for will be needed in part for this purpose. And this accumulated interest is virtually a part of the entailed debt. Besides, a little shrinkage may have to be provided for.

IN some quarters there appears to be a misconception of the significance of the action of the Home Mission Society and the Missionary Union at Pittsburg in appointing committees on conference. The recently-published recommendations of the joint committees do not carry with them any essential changes in the beneficence of the churches. It is not contemplated, as some suppose, that there shall be the consolidation of two collections into one, this to be divided on some pro-rata basis between home and foreign missions. Such an arrangement would be most unfortunate, and would seriously lessen the amount now received by each Society. Every church every year should make a separate offering to each of these great objects.

THE experiment of having one man as District Secretary to represent both the Home Mission Society and the Missionary Union in the Eastern New York and Northern New Jersey district, and perhaps ultimately including the whole State of New York, is regarded with favor by representatives of both Societies who have given much thought to the subject. Should it work well, the plan may be extended to other districts also. In connection with State and associational commissions on beneficence, a District Secretary is becoming less and less an agent, and more and more a man of administrative functions.

IT was a fitting act on Memorial Day, or the Saturday preceding it, May 29, that services at Shaw University should be held, as the *Raleigh Gazette* states, "over the great late soldier, educator, and humanitarian, Dr. Henry M. Tupper, in the university grounds." The grave itself was appropriately decorated.

THE sudden death of Rev. Frank M. Ellis, D.D., on Monday night, June 28, was a shock to multitudes in all parts of the land. Few ministers have touched so many centres of influence as Dr. Ellis, in his pastorates at Chicago, Cincinnati, Denver, Boston, Baltimore, and Brooklyn. Brethren from the South joined with others from the North at his funeral in their tribute of admiration and affection for the large-souled and eloquent preacher of the good old Gospel. Dr. Ellis was born at Higginstown, Ohio, July 31, 1838, being nearly fifty-nine years at his decease. He had just delivered the ordination charge to a young man in the Tabernacle Baptist Church, Brooklyn, when the fatal apoplectic stroke, of which he had a premonition a year before, ended his earthly career; his ransomed spirit passing from the House of God on earth into the Heavenly Mansions.

Early Pioneer Missionaries.

THERE were missionary heroes in the early years of Home Mission work in the West. This is what the Executive Board of the Home Mission Society said concerning them:

"As a whole, it is believed, a more laborious, self-denying, indefatigable body of preachers can nowhere be found — men who, looking with contempt on ease and luxury, brave the toils and privations incident to the forest and the newly-settled country. They supply from one to twelve congregations each, and these are sometimes so remotely settled from each other as to require long journeys over imperfect roads. Their usual mode of travelling is on horseback, and 'to ride' is with many of them synonymous with the whole routine of missionary labor. The stream that cannot be forded must be swam; if the mountain or the morass forbid one pass, they choose another; if night shut in upon them, they seek some friendly shelter, and there preach Him who had not where to lay His head. Ten of them could be selected, whose aggregate journeyings (for the year), had they been in a straight line, would have reached once and a quarter around the globe. Their families, too, who are left alone, and often ill-provided for, participate in their toils and personal sacrifices.

"The public eye and public sympathy follow him who bids an eternal adieu to friends and native land, to publish the salvation of God on distant shores. There is a moral sublimity in his work which gives inspiration to poetry, and his enterprise, in itself vast and holy, becomes the theme of enraptured song. But those who go to the lost sheep of the house of our American Israel, and make equal sacrifices, and lose themselves from public gaze in the forest and prairie of the far West, deserve an equal place in our sympathies and affections. No multitude gathers on the strand to weep at their departure — a few tears only may fall unseen — no bard celebrates their deeds; they endure their fatigues and suffer their privations alone, and thus spend and are spent. Is not this rather —

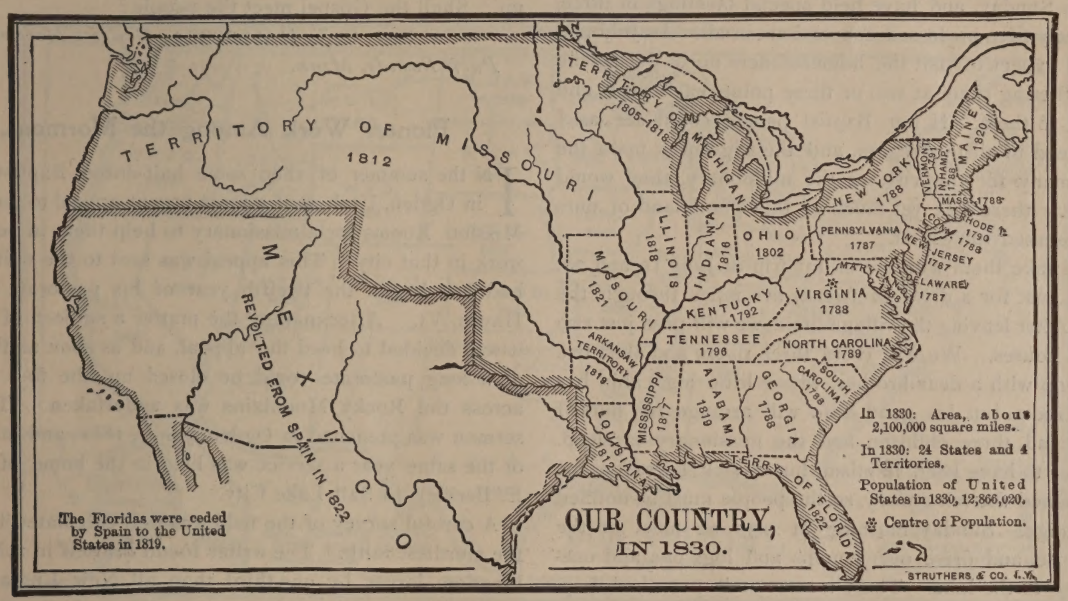
'The *noiseless* band of heavenly soldiery
From out the armory of God equipped?'"

Our Pioneer Missionary Society.

FROM its organization until the present hour, the American Baptist Home Mission Society has been preëminently *our Pioneer Missionary Society for the West.* Almost without exception its missionaries have been in the Western Territories years before the representatives of any other Baptist organization.

HERE IS THE RECORD.

It was first, by eleven years, in Illinois, in 1832; first by ten years in Wisconsin, and first by twelve years in Iowa, in 1836. It was first by many years in Texas, in 1840, before its annexation to the United States; first by seven years in Oregon, in 1845; first by seven years in Minnesota, in 1849; first by eleven years — on the heels of the gold hunters — in California, and first by twenty-two years in New Mexico, in 1849; first by five years in Kansas, in 1854; first by eleven years in Nebraska, in 1856; first by nine years in Colorado; first by sixteen years in Dakota; first by fifteen years in Idaho; first by about twenty years in Wyoming, in 1864; first by nine years in Washington, in 1870; first by ten years in Utah, and first by about fifteen years in Montana, in 1871; first by twelve years in Mexico, in 1870; first by three years in Arizona, in 1879; first in British Columbia and Alaska; first by several years in Oklahoma, in 1890, and first with the opening of the Cherokee Strip in 1893 — preëminently everywhere the great pioneer society of Baptists for the evangelization of this continent — and not only first in time, but first in the number of its laborers, who have always been from five to twenty times as many as those representing any other of our organizations in the same fields.



Pioneering in Northern Minnesota.

TWENTY-EIGHT miles from Lake Itasca, the head waters of the Mississippi, is Park Rapids in Hubbard County. From a line running through it from east to west, all the region northward is newly-settled territory. There are only two or three small villages in this extensive region embracing several counties. There are five or six thousand people, mostly homesteaders.

To these, before I came, no one at all was preaching. There are many schoolhouses, as twelve scholars call for a school with us. In most of these, Sunday schools are now organized, excepting those north among the timber.

I have now reached eight school districts, preaching at four each Sunday, and have held special meetings in three, with nearly fifty professed conversions in all. In July and August I expect to visit the homesteaders north during the week, gathering them at two or three points each week, and speaking to them. If our Baptist people could see, as I do, the need in all this region, and the eagerness upon the part of many for the visit of the missionary, they would realize that there was yet much of this good land of ours to be possessed for Christ.

Let me take them with me on my trip of June 19 and 20. We start east for a drive of twenty-five miles through the timber. After leaving the village limits we will pass just two occupied houses. We will cross three rivers and skirt five lakes; stop with a dear brother, whose little log cabin has but one room, but his good wife will arrange for herself and husband, three children and the missionary to sleep. There was to have been baptism, but a sick horse on the road detained the missionary, so the people must be notified of a change. Sunday morning at 9.30 we meet at the schoolhouse, and drive over stumps and logs one and one-half miles, to the lake. There a sermon is preached, baptism administered, and away to the next schoolhouse, four miles distant, — another sermon, no one says dinner (an oversight); so on nine miles to the next point,— get a bowl of bread and milk, stable the old horse, and preach again there; to a neighbor's for supper, a drive of five miles, and the last service; invitations to stay all night, but special meetings at a distant point for the week make home a necessity, and thirteen miles more places us there at 11.30, tired enough.

Next week we would go west, and the story would be repeated.

Much of the roads are just cut out — stumps about eight inches high, — and your buggy wheel is sure to find most of them. It is hard work, but it is for the Master and for those who otherwise would not be told of Him. In special meetings in the woods, Sunday School Missionary Hulett helped me. We lived in my tent, and prepared many of our own meals. The dear people are very poor; they settled on homesteads last year, and have little of the land cleared; had no crops for last year at all. But there is a little group that loved Jesus, and they at once started a Sunday school; then they begged for a preacher. The children repeatedly say, "Do come to our house; we want you to eat with us," and so we go and gladly share their humble fare.

Most of the settlers have been glad to have bread and potatoes, and a little tea. Whole settlements could not raise $10 in money. But by and by they will have good farms and comfortable homes, and if in adversity the missionary loved them, in prosperity they will not forget him. But there is too much of it to tell, — much that makes the heart ache, and much that makes it glad. If only some of our more fortunate brethren could see it and feel it, as the missionary does, they would want to find some other such spot, and put a missionary at work at their own expense. There are not a few such needy fields in Minnesota, and on this one five men could find more than they could do. New settlers come almost every day, — new towns spring up. Shall the Gospel meet the people?

REV. C. T. HALLOWELL, *District Missionary.*
Park Rapids, Minn.

Pioneer Work Among the Mormons.

IN the summer of 1880 some half-dozen Baptists living in Ogden, Utah, sent a most urgent appeal to the Home Mission Rooms for a missionary to help them in beginning work in that city. This appeal was sent to the writer, who had just begun the twelfth year of his pastorate in Fair Haven, Vt. After making the matter a subject of prayer, it was decided to heed the appeal, and as soon as the work of a long pastorate could be closed up, the first journey across the Rocky Mountains was undertaken. The first sermon was preached in Ogden, Jan. 1, 1881, and in August of the same year a service was held in the home of Bro. J. E. Berkley, in Salt Lake City.

A careful survey of the field was well calculated to shake the sturdiest faith. The writer found himself in a Mormon kingdom larger by one-third than all New England, and having a population of 300,000. The priesthood of the Mormon church numbered 25,000, and their forces were well disciplined and under perfect control. The legislature was made up entirely of Mormons; every municipal and town officer, and all the school teachers, were of the same faith. The annual income of the church was estimated at three million dollars, and this large sum was used to influence judicial proceedings, congressional action, and to send missionaries everywhere. The Mormons owned the land, made the laws, controlled the schools, built costly tabernacles and temples, and married as many wives as they wanted.

The reports made at the semi-annual conference, of money raised, work done, temples built, and missionaries employed, were far from encouraging to a lone missionary five hundred miles from the nearest Baptist church, without financial backing, with no house of worship, and not more than a score of followers. A hall was hired in Ogden and another in Salt Lake City, and regular services were begun. The hall in Salt Lake City was over a blacksmith's shop, where more horses were shod on Sunday than any other day in the week, and the talk in the room below, though not of a pious kind, was often louder than the

preaching in the room above. The audiences were always small, and the writer remembers preaching one Sunday evening to four members of Brother Berkley's family and the janitor of the hall. We had for a sign over the door, the two words, "Baptist Church," and the first person to join us was a Mormon, who was attracted by this sign. He had been a member of a Baptist Church in England, and like many others had been led astray by the Mormon missionaries. Arriving in Salt Lake City, he heard the doctrines of polygamy, or, as the Mormons call it, "plural marriage," preached for the first time, and believing, as all the Mormons did, that the priesthood spoke by Divine authority, he was led to marry two additional wives. But the sign over our hall door awakened memories of his pure and happy life in England, and seeking the missionary he earnestly inquired, "What must I do to get back into the Baptist Church?" Upon learning that his first wife had died, and that the second, upon hearing that he intended to leave the Mormon church, had gone to the bishop and secured a divorce, he was advised to be married to the third. This done, he was taken into the church, and his wife and two of the older children (there were eight in all) were baptized soon after.

In Ogden the first convert was baptized in June, 1881, and an eight-thousand-dollar meeting-house was built the following year. Then a little later a fifteen-thousand-dollar house was built in Salt Lake City, where we now have three churches, two church edifices, and three mission chapels. We also have a church at Provo with a good house of worship, a mission chapel at Mercur, the new mining camp, and mission stations at several of the smaller towns. "The little one" has not yet quite "become a thousand" in membership, but with large and flourishing Sunday schools, and many young people all under Baptist preaching and teaching, we believe that number will soon be reached.

REV. DWIGHT SPENCER, D. D.

Fairhaven, Vt.

Pioneer Work Among the Indians.

WHEN at the Anniversary Meetings at Pittsburg some of the brethren requested that I write an occasional article giving incidents in our missionary work in this new country. Seven years of frontier missionary life would very naturally be expected to furnish a good many such incidents.

I recall an incident that occurred when we were establishing our Comanche Indian Mission near Fort Sill. What seemed a favorable site had been selected, and the consent of the Indians had been obtained. I went to Vernon, Texas, nearly one hundred miles away, where I bought the lumber necessary for the chapel. I procured a dozen teams, loaded the lumber, and started them on

their four days' trip. Having other matters to look after, I went by rail back into the Chickasaw country. I had left my horse at Marlow, from which place I drove fifty miles, expecting to meet the teams at the place selected. When I reached there I found the Indians had corralled the teams, forbidding the men to unload, some evil spirit among them having persuaded them that their rights were likely to be trampled upon. When I got upon the ground to argue the case with them, three or four women seized me, hustled me back to my buggy, and by angry grunts and wild gesticulations gave me to understand that we were not wanted and that I must be off. I was compelled to take the lumber five miles away to find a place where we could be allowed to build. Kindness and Christian living, however, have overcome all that prejudice, and Brother Deyo and wife find a hospitable home among them.

After the Cheyenne country was opened for settlement it was necessary there, as it has been in all the rest of the country, to establish our work. It will be understood that county seats were established by the Government. We sought to organize churches at these places as soon as possible. One place where I organized was at Watonga,

county seat of Blaine County. In a few weeks this had become a town of five hundred people. There was no church organization of any kind. I found seven persons calling themselves Baptists, whom I organized into a church. I took $200 Home Mission money, went to Kingfisher, thirty miles away, and bought the material for a house of worship, twenty-four by thirty-six feet, borrowed a horse and put it alongside of old Ned, got other men to volunteer to go with me, and we hauled the material for our church house thirty miles over the sand hills. With the little money that we could raise on the field, and by volunteer labor, together with my own work, we built the first meeting-house, and dedicated it free of debt. Afterwards, the Presbyterians built a house, but it was badly built, and has since blown down, so that we have the only house in the place now. We soon secured Brother Job Ingram, from Missouri, for pastor there and at Kingfisher and Okarcke, who still serves them faithfully. The church has grown till it now numbers upwards of fifty. Presbyterians and Methodists have organizations, but are dependent upon the Baptists for a place to hold their meetings, and their influence is little in the community as compared to the Baptists'. This has now become the centre of our Cheyenne Indian Mission.

Pioneer Work in a Gold Mining Camp, Mercur, Utah.

AFTER many urgent invitations I visited Murcur, located about sixty miles by rail southwest of Salt Lake City. I found two thousand people with no Gospel privileges. The small schoolhouse built on the mountain-top was our first meeting-place. Large audiences gathered. About the third preaching service a woman and her fellow began to slightly disturb the service. At once two sturdy miners arose, whipped pistols out of their hip pockets, pointed them at the couple, and said, "You behave now." Our meetings were never again molested.

Soon our path to the schoolhouse was spoiled by excavations for buildings. For several Sundays a hundred people, men, women, and children, climbed a ladder twenty feet to reach the schoolhouse. Then an opera-house on the street over a saloon was offered free to us; but fifty dollars per night for a play. There was frequent shooting below; at one service a shot was fired through the floor. We had an audience of 250 usually. Soon theatre troupes wanted the building for Sundays, so we had to move into a small shell just vacated by a Chinese restaurant. In two weeks that was rented, and we moved to a new building. After three weeks that was rented, and we went to a partially-completed building where six carpenters were at work while we held Sunday school. This building was rented as soon as completed, and again we moved.

Meantime a lot was given for a church site. With a liberal gift from the American Baptist Home Mission Society and help from friends, a chapel was begun. Again we were compelled to move, but the roof was on our chapel, and we had a home.

While soliciting funds and overseeing the chapel building, I had some striking experiences. One day I was coming down my hotel stairs, when three shots were fired into the hall. The transom was slightly open, and a man crazy with drink said he was seeing if he couldn't shoot through the opening. No one was hurt.

Another day I leaned against the hotel counter at the clerk's desk, thinking where I could go to raise some money, when, soon afterwards, two bullets buried themselves deep in the exact spot where I had been leaning, and a third bullet demolished a man's watch, inflicting an ugly wound in the owner's side. Whisky did the shooting.

Now the town is incorporated and orderly. We have a neat chapel free of debt, and every Sunday service and a good Sunday school. Six mills are grinding the mountains of gold and others are building.

There are other mining camps as needy as was Mercur, but we cannot enter them until the Society's debt is cancelled. Even then, can we advance?

S. G. ADAMS, *General Missionary.*

Salt Lake City.

Our Song of Victory.

WHEN perils filled us with dismay,
To God arose our earnest cry;
He answered in a wondrous way,
And led us on to victory.

CHORUS.

O come, let us then with one accord
Praise the Lord, Praise the Lord,
O praise the Lord!
O come, let us then with one accord
Praise the Lord, Praise the Lord!
Hallelujah, Amen! Hallelujah, Amen!

A ransomed host from sea to sea,
Touched by the Spirit's quick'ning power,
Have proved anew their loyalty,
And Christ is honored at this hour.

Accept our off'rings, gracious God,
Accept ourselves in Christ, Thy Son;
Throughout the world, at home, abroad,
Thy kingdom come, Thy will be done.

For potent aid, for plenteous grace,
That reaches to the uttermost,
Let earth resound with songs of praise
To Father, Son, and Holy Ghost.

— *H. L. Morehouse.*

NOTE. The foregoing hymn was written for the Pittsburg meeting, and was set to stirring music by our Baptist Doctor of Music, W. H. Doane, Esq, of Cincinnati, whose inspiring leadership in its rendition by the great congregation made it a feature of the anniversaries. We regret that we have not the music to accompany the words.

THE National Temperance Almanac for 1897 devotes one page to "A Black Pyramid," a diagram showing the annual cost — in America — of intoxicating liquors and tobacco as compared with other articles. The plain figures, without the drawing, are as follows: home and foreign missions, $5,500,000; ministers' salaries, $14,000,000; public education, $165,000,000; furniture, $175,000,000; sugar and molasses, $225,000,000; woolen goods, $250,000,000; boots and shoes, $335,000,000; cotton goods, $380,000,000; sawed lumber, $495,000,000; iron and steel, $560,000,000; bread, $600,000,000; tobacco, $625,000,000; intoxicating liquors, $962,192,854.

Mrs. B. A. Benedict.

ON the night of June 29, 1897, after a long and useful life, Mrs. B. A. Benedict, of Pawtucket, R. I., entered into rest. She was born in Bellingham, Mass., March 16, 1809. More than eighty-eight years of her life have been in the period of the most marvellous developments in the world's history. When she was born there was no Baptist Foreign Mission Society or Home Mission Society in America. Nevertheless, she became one of the most ardent friends and liberal supporters of missions. With her husband, Dea. Stephen Benedict, she was baptized at Pawtucket, R. I., in April, 1836, and continued an active member of that church until her death. Her husband died in December, 1868, leaving her some property which became increasingly valuable, and from this, as well as from her own possessions, she gave conscientiously and liberally. As her former pastor, Dr. Bullen, has said: "Always the same earnest Christian, planning to do good; independent in her views and somewhat in her methods; a little reserved, not letting her right hand know what her left hand did; very widely esteemed in the church of which she was a member sixty-one years, and in the community where she lived a little longer; full of sympathy and good works."

She took a deep interest in the condition of the Freedmen soon after the war, and in 1870 gave $10,000 to the Home Mission Society for the purchase of the site of Benedict College, at Columbia, S. C., and a few years later $10,000 more for its endowment. This was to accumulate until it reached $50,000. By the addition of interest and her own gifts besides, it is now over $40,000. Her will gives to the Society $10,000 more for the endowment and makes the Society the residuary legatee of her estate, the probable amount from this source being estimated at nearly $40,000, which likewise is to be kept for the endowment of Benedict College. The institution, originally named in memory of her husband, will also be a memorial to her noble Christian character.

Mrs. Benedict was a woman of a striking personality, well befitting the royal soul that animated it. To the Missionary Union she also left $10,000, to the First Baptist Church of Pawtucket $5,000, and minor sums to other objects, besides several personal bequests.

Her influence will be felt, especially through Benedict College, while the world stands. God be praised for such consecrated souls, who are a benediction to the world, and who become an example of the wise use of earthly possessions. Verily she will have much treasure laid up in heaven.

Indian Items.

BROTHER STUBBLEFIELD, pastor at Duncan, I. T., writes: "We have just closed an excellent meeting with this church. There were twenty-five additions, twenty of which were by baptism. Forty have professed conversion." Rev. J. P. Thompson, a Baptist full-blood Choctaw preacher and a member of the Board of Education of Choctaw nation, writes: "We have just voted to ask an appropriation of $2,500 from the Council to place fifty orphan children in the Baptist Academy at Atoka. As the good work of that school becomes known, it takes hold of the confidence of our people, including the Chief and members of the Board of Education."

Italians Coming to the Light.

PASQUALE DE CARLO, missionary to the Italians in Connecticut, also goes one in four weeks to Providence, R. I. At Stamford, Conn., which has been his principal field, and where he has been warmly supported by Rev. Chas. L. Rhoades, he has encountered much opposition from the priests. Before he began his labors there was no Italian Roman Catholic priest in the place, but his activity in the work of evangelization incited the ecclesiastical authorities to send Italian priests thither. He says:

"So the Italian priests came here to do their part, preaching against us, and sending all the maledictions against the Protestants. But, thank God, they could not resist the two-edged Sword; they ran away, then another came here to live. From the time the priest came to this town there is a great revival among our countrymen. Our meetings are attended by many people, and the Spirit of God is in the midst of us with his wonderful power. Many Italians go to hear the priest, and then come to our meeting in order to see the difference between the teaching of man and the Word of God; and so they remained edified, and not only they come again, but they bring others to our Mission."

Writing of his visits to New Haven, Stonington, and Chester, he says: "There is an awakening everywhere among the Italian people who are the slaves of the papacy and cry for the liberty of the Gospel, and I think that the American people ought to thank God for such an opportunity and a privilege also. There is very much need of help in this work, and I pray the Lord to touch the hearts of Christian people.

"By the grace of God, I can say I am very happy and strong in Jesus Christ, who keeps and leads me and gives me many opportunities of making known His holy truth to many. 'They of Italy salute you.'"

"Bear Ye One Another's Burdens."

IF any little word of ours
  Can make a life the brighter;
If any little song of ours
  Can make one heart the lighter;
God help us speak that little word
  And take our bit of singing,
And drop it in some lonely vale
  To set the echoes ringing.

If any little love of ours
  May make a life the sweeter;
If any little care of ours
  May make another's fleeter;
If any little help may ease
  The burden of another;
God give us love and care and strength
  To help along each other.

H. G. B.

WE issue the August and September number of ECHOES together.

OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

Our Girls

MY DEAR GIRLS: It may be that the ECHOES will reach you just as you are going away for your vacation, or perhaps they will follow you to sea-shore, or mountain, or pleasant farm-house or inland lake. You cannot get so far away that our loving thoughts will fail to reach you, and we shall never be so far from His all-attentive ear but we may whisper so He can hear our earnest petition that you may be kept safely in His protecting love and care through all the summer days, and all the coming days. And what, in your happy resting-time and play-time, with the routine of school life and home life apparently forgotten, will you be doing for the Master? We hope some of you have provided yourselves with the "Missionary Memorandum Books" we mentioned in May ECHOES, because the items you can collect in your reading about the different peoples and nationalities will be very helpful when you find yourselves preparing for the missionary meetings this fall. Somebody with whom you will be intimately associated will not know as you do about the needs of our Home Mission work. You can tell them many interesting things as you walk, or sail, or row. While your fingers work briskly or lazily with the bright silks and wools so pleasing to your eyes, there'll be many a chance to speak a word of personal experience or conviction along missionary lines or along those other lines wherein you have found that you were set apart to His service who redeemed you. We would like to give you as a talismanic word for the month of August the familiar one, "Opportunity," and we repeat to you something we once read which is full of meaning.

There is an old story of a beggar to whom one day there appeared by the wayside a beautiful being with her hands outstretched, laden with treasures. As he gazed at her in stupid surprise, she glided past him; but she returned with her treasures still held out to him, and once more, with beseeching eyes, as if she would compel him to take what she offered, she passed slowly by and disappeared. She had no sooner gone than, as if waking from a dream, he hurried eagerly in the direction she had taken. He met a traveller, and said, "Have you seen a beautiful stranger, with her hands full of the things that I want, going along this road?"

"Yes," replied the traveller; "her name is Opportunity. But once offered, and once refused, she never returns."

The First Since Mother Died.

"I HAD been making one of my regular visits among the poor and distressed," said a city missionary, "and on leaving was followed to the door by a young girl, little more than a child.

"Unconsciously, or perhaps rather as a matter of course, I put my arm around her, and kissing her cheek, took my leave, and thought no more of the incident.

"A few weeks later this girl arose in a testimony meeting at our mission, and in a voice trembling with emotion, said: 'I love the Lord, and want to tell you how I came to be a Christian. One day a lady came to where I live and talked about Jesus. It wasn't so much what she said, but when she was going she kissed me. It had been so long since any one had given me a kiss or kind word — the first time since my mother died — and somehow it seemed to soften my heart, and I felt that this lady must have something that makes her different from the other folks that haven't cared anything about me; and the more I thought about it the more I wanted it myself. And so I came to God, and asked him to forgive my sins for Jesus' sake, and I know that I am saved. But, oh, in the first place it was the dear lady's kind look and touch and the kiss that did it.'"

Is this not a lesson to all of us, that in our intercourse with the unsaved we may reach the hard heart by the kindliness of our manner, by the sympathetic tear, by the tender touch of the hand? — *Kind Words.*

"HOW can you endure to go into those dirty places and sit near those people and talk to them?" said a dainty young person to another, just as dainty in her tastes, and with more sweet charity in her soul. "Why," was the surprised reply, "I thought that is what Christians were for!" Sure enough! But a great many of them have not yet discovered their mission in the world. — *Ex.*

Our Little Folks.

Mistress Mary.

MISTRESS MARY, sweet as a daisy,
How does your mission band grow?
Oh, with money and with meetings,
And with pictures, maps and greetings,
And little maids all in a row!

Teddy, Teddy, ready and steady,
How does *your* mission band grow?
Oh, with earnestness and fun,
And some work for every one,
And merry boys all in a row!

Lizzie, Lizzie, always busy,
How do your *meetings* grow?
Oh, with topics and a leader,
And the love with which we heed her,
And foreigners all in a row!

Benny, Benny, as bright as any,
How do *your* meetings grow?
Oh, with tales of lands and nations,
And accounts of distant stations,
And missionaries all in a row!

Daisy, Daisy, never lazy,
How does your *money* grow?
Oh, with saving and with sewing,
And with weeding and with hoeing,
And mite-boxes all in a row!

Peter, Peter, who is neater?
How does *your* money grow?
Oh, with many a dime and quarter
Saved from buns or soda water,
And pennies earned all in a row!

Harry, Harry, do not tarry,
Say, how *should* all mission bands grow?
With unselfish, patient living,
And a glad and generous giving,
And loving hearts all in a row.

— M. B. Banks, in Over Sea and Land.

AN Exchange under the heading "To Interest Boys in Mission Work" has these suggestions:

"Study variety. Give them something to do. Let it be something which they *can* do. Encourage, inspire, but never do their 'something' for them.

"Get your illustrations from boy life, as well as from girl life. Many superintendents fail here.

"Interest the teachers of boys' classes in the Sunday school, and if necessary ask them to come to the meetings with their scholars.

"Keep order, but do not keep talking about order. If you are fretful, the boys are perfectly certain to find out how to be mischievous. Master your temper, if you would master the situation.

"Give the boys employment for their eyes as well as their ears. Make use of the chart, the map, and the blackboard. If possible, use chalk or pencil to accompany your talks.

"Get acquainted with the boys and with their mothers. Find out what they like best, and try to enjoy it with them. Love them. Pray for them. Help them to be honest, pure, manly boys, and get ready to be honest, pure, and manly men."

YOU can never tell, dear friend, what the little restless, rollicking boys in your Sunday school class or Mission Band will be, in the by-and-by that lies before them. We cannot forget the twinkling black eyes and the laughing blue eyes of two roguish boys in a certain Mission Band years ago, we would not dare to say how many. We can this very minute seem to see how quickly a look of earnestness overspread the merry faces at the time appointed for the "Busy Bees" to be about their work. We could go now to a certain drawer and take out one thing after another — napkin straps, various cardboard devices, etc., — which bear the stitches set long ago by the fingers which in college halls have since thumbed the books that brought them the treasures which they will take with them in all their life journeys. And our boys, — where are they? Out in the world with great hearts and true hearts, doing well the work of life. One, we believe, as teacher of the Word will lead many souls into the kingdom; one faithfully serves the cause of science in the geological survey of our country.

Many times you will feel weary and worn in caring for your little charges; they will sorely try your patience, but remember, the end is not yet, and one day they will think gratefully of the guiding hand and voice which in their childhood days inclined them to noble thoughts and purposes, and made it forever impossible for them to live selfish lives. In that day, too, you may need the kindly messages of comfort and cheer which frequently come to her of the silvered hair who lovingly taught the boys as well as the girls in the Mission Band we have mentioned.

Children's Time Table.

"SIXTY seconds make a minute;
How much good can I do in it?
Sixty minutes make an hour —
All the good that's in my power;
Twenty hours and four, a day —
Time for work and sleep and play;
Days three hundred and sixty-five
Make a year in which to strive
Every moment, hour and day,
My dear Master to obey."

DO you think these are happy looking birdies, little folks? Once they might have seemed so to me, but now, — oh dear! Listen, and I'll tell you about something which made me very glad and very sad by turns. You must know, we are living six miles from our city home in our summer cottage by the side of a beautiful lake.

Close to our veranda railing, before we came to stay, two little birds had built a hanging nest in a tall bush while much hammering and noise was going on. Such a dainty little home of woven grass and birch bark shreds as met our view! And then, one by one, came the tiny white eggs spotted with black, until there were four of them, when the little mother began her patient watch-care of two weeks' duration. Oh, how we came to love her as we took frequent sly glances at her in her swaying nest, as the gales sweeping across the lake bent the bush almost to the ground, as the drenching rains came down upon her, and as the thunder and lightning did their very best to terrify her!

A peep at our swinging treasure was the greatest treat we could give ourselves or our visiting friends, for she had come to trust us, and never flew away at our approach. Parting the leaves one hot afternoon, we looked down into the face of one little open-mouthed birdling — the pioneer of the quartette in this great world. Soon again there were four, and how busy the parental pair had to be, bringing the choice morsels of worms and bugs to satisfy their hungry babies. How these same wide open mouths would one day help fill the world with music, and we would tell the children that they could have a like mission. We could hardly abide our time to speak.

But one day — ? We crept out for an early greeting to our precious bird family, and lo, only a strange egg, wholly unlike those which had been in the nest before, was there! Some robber-bird, too lazy to build another, had stolen the nest, destroyed the little occupants, and, after committing the wanton deed, had tauntingly laid an egg to show us the contrast between what was and had been. And she never came again, for either tired of her ill-gotten gains, or ashamed to face honest people, she had flown away. The poor, afflicted mother-bird hovered for a little around her nest, but it was so forsaken she had no heart to stay near it, and our sweet picture of happy bird life was blotted out.

Where now was the children's lesson? A note of warning we must give. Beware, little ones, for a cruel enemy will, if possible, creep into your lives. Indolence and jealousy and greed will change what might be beautiful into a hateful thing. You do not want to carry distress and disappointment with you as you go, but with a song on your lips, you should be welcome guests in every heart and home.

Do you wonder my birdies look lonely and sad as they talk together of their loss and sorrow? They miss their baby birds, and perhaps some fathers and mothers, whom you know, miss the little children they have lost. We are sure you can help to make them happy, for there's nothing in the world that can make a sad heart glad one-half so quickly as the sunshine that comes with the laugh of a little child.

A Missionary Bonfire.

MARION S. PIERCE, of East Jaffrey, N. H., sends the following note:

"Our mission band, 'Gold Gatherers,' has a bonfire every year on Prospect Hill Farm. We ask some of the men to gather brush, and others to give money to buy kerosene. The superintendent of the cotton factory gives us waste cotton, and we get a tar barrel; all these put together make the bonfire. When it is dark enough the fire is started. It makes a very pretty sight, and can be seen all over the village. While it is burning we sell our ice-cream and peanuts.

"There were not as many at our last bonfire as there have been other years, on account of a shower in the afternoon, which made it very damp in the evening, but we made $10.05, which will be divided equally between the Home and Foreign Missionary Societies, as we had the bonfire to give money to missionary work."

Five Ways of Giving.

FOR A RECITATION BY FIVE LITTLE GIRLS.

1. *The Careless Way.* — To give without knowing what it is for.

2. *The Impulsive Way.* — To give only when some sad story is told.

3. *The Self-Denying Way.* — To do without something we would like, and give the money that we save.

4. *The Systematic Way.* — To give a penny a day, or a certain share of all the money we get.

5. *The Equal Way.* — To keep half of all the money we get, and give the other half to missions. — *Selected.*

Better Than Gold.

"I SHALL give that to the missionaries," said Billy. And he put his fat hand on a little gold dollar, as he counted the contents of his money box.

"Why?" Susie asked.

"'Cause it's gold. Don't you know the wise men brought Jesus gifts of gold — and the missionaries work for Jesus?"

Stillness for a little while; then Susie said, "The gold all belongs to Him anyhow. Don't you think it would be better to go right to Him, and give Him just what He asks for?"

"What is that?" Billy asked.

Susie repeated softly, "'My son, give me thine heart.'" — *Exchange.*

Eastern Maine.

N Eastern Maine, where nearly all of our Associations have adopted the Hancock System, and members of the churches are giving weekly to all of our great denominational benevolences, we are obliged often to face the question of men's work and women's work, and we would like to call attention to what is being done by the Woman's American Baptist Home Mission Society along the line of instructing and interesting the people of our churches in the work of missions.

We are looking forward to the time when the work of raising money for the work will be carried on in a more systematic way, and hoping that it will come speedily; but we think that what we are accomplishing by the free distribution of literature, and the work done by Circles, is worthy of the consideration of those who would do away with the work altogether.

We could mention many Baptist churches in Eastern Maine that are doing valiant work for missions to-day, because representatives of our Society have helped them in learning how to work, and showing them the needs.

We try to be unselfish in this; and when we see others reaping where we have sown, and money resulting from our labors gathered into other treasuries, we thank the Lord that He can use our work in any way, and ask Him to lead us into larger service for Him.

BELINDA FARNSWORTH.

Western Maine.

Politicians say, "As goes Maine so goes the Union." Would that missionary workers could say the same, for no State can show better or more faithful work along this line. Ninety-two of the one hundred and fourteen churches in Western Maine are giving regularly to the Woman's Home Mission Society; of the remainder one might justly say they are nearly dead, having little spiritual life. The auxiliaries are all well officered, and while the loss of true and tried Directors is much to be regretted, the emergency has called forth new workers who are full of courage. Most of the churches are country churches, and largely attended basket-meetings have been held where only two or three homes were within easy walking distance.

The rapid growth of Young People's Societies led for a time to the thought that here might be the best field for presenting missions to the boys and girls, but experience has shown that these do not take the place of Bands, either in creating or sustaining an interest in missions. So the general feeling is that the old Union Bands must be revived. and the Sunday school, also, should study and give to missions.

A deep interest is manifested in the French work at Biddeford, where a Bible woman commenced labor the first of June. Her cordial support is hoped for.

One-tenth of the whole number of subscribers to ECHOES is found in Western Maine, and Directors are still reporting increasing lists. Too much praise cannot be given to these earnest Directors, and a very large part of all that has been accomplished is due to their wise and well directed efforts. We look for still another good year in Western Maine.

E. H. BONNEY.

New Hampshire.

In reviewing the work done by New Hampshire for the past few years, it would almost seem that we were standing still. For several years we have contributed about the same amount; the money given is from the same Circles that are giving now, no new Circles, and not much more money. Does that mean a lack of interest?

During the last week we went with Mrs. Reynolds and Mrs. Knapp to three or four basket-meetings, held at Plaistow, Bradford, Sanbornton, and Troy, and each day we met with many encouragements. It was not a difficult thing to find churches glad to hold these meetings. Four in Portsmouth Association wanted this meeting. At Bradford there was a tender and earnest spirit manifested throughout the sessions.

The Directors and three others started early in the morning, taking a drive of thirty miles over the hills in order to attend the meeting at Sanbornton.

At Troy we met some of our most earnest workers. An admirable programme had been arranged by the Director and the President of the Circle connected with the church. Does all this hospitality, tenderness, the willingness to contribute of their time, strength, and earnestness for the success of these meetings by our sisters, show a lack of interest? We think not.

Surely we can write encouragement all along the line, and we know that a great deal of the work done by our Society would have to be left undone were it not for the many earnest helpers in New Hampshire.

MARY T. HOAGUE.

THE Annual Reports for 1897 are now out, and can be obtained by sending to Mrs. James McWhinnie, 510 Tremont Temple, Boston, Mass., enclosing four cents for postage.

THE meetings of Associations for the autumn will be attended by a representative of the American Baptist Home Mission Society, or the Woman's Society. We have looked over the territory with Rev. F. T. Hazlewood, D. D., District Secretary for New England, and have divided the field as best we can. This plan will save travelling expenses and also give time to those who have the programme in hand. This is one of the advantages of the new plan of coöperation.

At the July Board Meeting the following Directors were confirmed: Mrs. Lizzie Young Butler, Rockland, Maine, Lincoln Association; Miss Mary E. Winslow, Winslow Hill, Nobleboro, Maine, Damariscotta Association; Mrs. A. J. Hastings, Bradford, N. H., Salisbury Association; Miss Olive E. Sanborn, Laconia, N. H., Junior Director of Meredith Association; Mrs. A. L. Wadsworth, Newport, Vermont, Director of Danville Association; Miss Nettie L. Lewis, Passumpsic, Vermont, Assistant Director of Danville Association; Miss Abbie Palmer, Grafton, Vermont, Assistant Director of Woodstock Association.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts from New England for June, 1897.

Maine	$ 71.98	Rhode Island	$ 189.54
New Hampshire	346.00	Connecticut	376.15
Vermont	57.90		
Massachusetts	1,674.90	Total from New England for June	$2,716.47

Contributions from individuals, churches, etc., in New England, for the American Baptist Home Mission Society, should be sent to Rev. F. T. Hazlewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts for June, 1897.

For the General Work.

MAINE, $75.89.

Belfast, Mrs. A. G. Morey $1.00
Kennebunk Village, "A mother's thank-offering for Morn. Star Mis. 1.50
Kennebunk Village, Mrs. Pierce's class of boys, for Morn. Star Mis. ..... .80
Dexter, Mrs. L. B. Howatt, for deficit 2.50
Corinna 2.00
Hebron 3.00
So. Jefferson, for French work .. 1.56
Friendship, Mrs. E. C. Jameson, for deficit 1.00
Waterville 9.68
So. Acton 2.15
Yarmouthville 2.25
Damariscotta Ass'n Basket Meeting $2.75
Bluehill 7.53
Bluehill, Girls' F. L. 3.36
East Fairfield, Good Will Farm. 5.00
Lincoln Ass'n Basket Meeting .. 4.47
Hallowell 3.48
Kennebunkport Village, for deficit 11.00
Harrison, Murray Band, for deficit, $1 ..... 2.25
Buckfield, for deficit 1.25
Oxford Ass'n Basket Meeting .. 2.91
St. George, for deficit ..... .50
So. Paris, for deficit 2.95
Carthage, for deficit, $0.60 ..... 1.00

NEW HAMPSHIRE, $55.45.

Concord, 1st, for deficit $3.00
Concord, Pleasant St., for deficit 1.50
Bradford, for deficit 1.55
Manchester, People's Church ... 10.00
Manchester, Y. L. Soc., (for Claude Chavis, $10) 13.75
East Jaffrey, Charity Sq., for deficit 2.50
East Westmoreland, for deficit .. $1.00
Rumney, for deficit 2.25
Dunbarton, for deficit ..... .50
Penacook, for deficit 3.40
East Washington S. S., for deficit 1.00
Keene, for deficit 5.00
Exeter 10.00

VERMONT, $50.28.

West Cornwall $1.00
Perkinsville 5.80
West Rutland 2.00
Lamoille Ass'n Basket Meeting 5.00
West Brattleboro 3.20
Brattleboro, 1st S. S. 10.60
Fairfax 1.00
Rutland 1.22
for deficit 1.00
Burlington, Mrs. G. C. Noble, for deficit 5.00
Vergennes, Mrs. S. A. Andrews,
Danville Ass'n $1.96
Cornwall, Mrs. W. L. Sheldon, for deficit ..... .50
Charlotte, for deficit 1.00
Rutland, for deficit 1.70
Fair Haven, Miss J. E. Dyer, for deficit ..... .25
Shaftsbury Ass'n Basket Meeting 4.05
Pittsford, (for deficit, $1.00) 4.00
Vergennes, Maude Strong, for deficit 1.00

MASSACHUSETTS, $2,593.77.

West Newton $7.08
Boston, Clarendon St., (for deficit, $10) 22.10
Malden, Y. P. S. C. E., for Maggie Rattray 5.00
Newton Centre, A friend 5.00
Northampton, Miss Chase 1.00
Boston, Tremont Temple, Ben. and Mis. Soc., W. H. M. Dept., by Mrs. E. B. Earle 10.00
Cambridge, Mrs. Parnell, for deficit 1.00
Melrose H'd's, Mrs. E. C. McFarland, for deficit 2.00
Foxboro, Mrs. L. S. Thayer's S. S. class 2.00
Avon, for deficit 5.00
New Bedford, 1st 16.00
Brockton, circle and Stewart Soc. 1.87
Amesbury 90.00
Salem, Central, B. Y. P. U. 1.50
East Somerville, Perkins St. 5.00
Boston, bequest of the late Martha V. Ball, "for educating children of the Southern Freedmen" 1,000.00
Franklin, for deficit 3.00
Boston, A friend, for deficit 5.00
Somerville, Winter Hill 7.27
Billerica 1.10
Barnstable, 3d 3.00
Somerville, Union Square 3.00
West Fitchburg, Beth Eden 2.40
Marshfield, 1st 1.50
West Harwich 5.00
Vineyard Haven $10.00
Chelsea, 1st 1.00
No. Bellingham, 2 little girls ... 1.00
Norwood, C. C. M. 8.00
So. Hanson, for deficit 1.00
Boston, Estate of Abigail C. Parker 1,000.00
Cambridgeport, Broadway Band. 1.00
Boston, Dorchester Temple, for work in Utah 5.00
No. Scituate, for deficit 1.00
Brockton, North, F. L. 2.37
Woburn, for salary of Miss Goolsby, at Atoka, I. T. 10.00
No. Woburn, Mrs. E. C. Butters, for deficit ..... .25
Clinton 1st 2.36
Westfield Ass'n Basket Meeting 2.25
Boston, Warren Ave., Y. L. Circle 7.02
Brookline, A friend, for deficit $5,25.00
Leominster 7.00
Clinton 20.00
Worcester, Dewey St. Chapel ... 5.00
Brookville 4.25
Melrose, (for French work $5.00 for deficit $5.00) 35.50
Old Cambridge, J. C. E. 4.25
Old Cambridge 10.00
Palmer 5.25
Framingham Ass'n 3.65
Middleboro, Central, for deficit .. 3.50
Jamaica Plain 8.27
Boston, Warren Ave 35.14
Winthrop, 1st 25.00
Brookville, F. L. 4.74

Massachusetts—Continued.

West Acton $10.00
Lowell, 1st 14.50
Newton, Immanuel (for deficit $9.05) 23.70
Franklin Ass'n 3.20
Roxbury, Dudley St. Band 6.16
Mansfield 2.50
Fall River, 1st (for deficit, $9.20) 15.39
Cheshire $6.00
Salem, Central F. L., (for deficit $3.50) 9.50
Lowell, Branch St. 10.00
Waterbury, Cary Mis. Band 17.00
Holyoke, 1st 16.65
Manchester 4.55

RHODE ISLAND, $11.16.

E. Providence, Mrs. H. O. Waldron, for deficit $1.00
Providence, Emma R. Snow $5.00
Providence, Congdon St. 5.16

CONNECTICUT, $151.25.

Essex, Y. P. S. C. E., for Morn. Star Mis. $12.50
No. Stonington, 1st 7.00
Wallingford 12.64
Jewett City 7.50
Stonington Union Ass'n 4.15
Waterford, 2d, J. B. Y. P. U. ..... .58
New London, Huntington St ... 8.51
Norwich Central, "Extra cent a day Band," for Mexico 20.00
New London $9.08
Waterbury, 1st 9.00
Jewett City 21.40
Willimantic, F. L. 5.00
Voluntown 1.25
Voluntown, Mrs. A. B. Campbell 2.00
Voluntown, Mrs. Calvin " ..... .50
Moosup, Band 1.50
Conn. Branch 25.00
Norwich, 3d 3.64

MISCELLANEOUS, $822.54.

Slater Fund $487.50
Contributions for Spelman 231.28
Two Precious Jewels ..... .20
N. Y. Bridgewater, Mrs. Margaret Langworthy 5.00
Mexico, Monterey, Inter'l. Sch .. 5.00
I. T., Berwyn, Mrs. M. A. Dawes $10.00
Transferred balance of "Memorial Fund" 53.46
Literature 14.25
Interest 15.85

Total Receipts, $3,760.34

Receipts for Alaska.

MAINE, $11.50.

Charlestown, S. S. $3.00
Harrison, Murray Mis. Band 2.00
Skowhegan, Bethany, Miller Band $6.50

MASSACHUSETTS, $35.46.

Somerville, Winter Hill Rope Holder's Band $3.00
Foxboro, 1st, S. S. 8.29
Somerville, 1st, S. S. 5.00
Newton Centre, Elizabeth L. Smith, Thank-offering 5.00
Watertown, S. S. 10.00
No. Cambridge, S. S. class 2.57
Fiskdale, F. L. 1.60

RHODE ISLAND, $14.86.

Wakefield, 1st, S. S. $1.50
Newport, Central, Bible School 10.00
Providence, 4th, S. S. $3.36

CONNECTICUT, $1.50.

Moosup, Battey children $1.50

MISCELLANEOUS, $6.95.

N. J., Atlantic City, J. C. E. ... $6.25
Sale of Calendars ..... $ .70

Total for Alaska, $70.27

GERTRUDE L. DAVIS, *Treasurer.*

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Contributions for the Woman's American Baptist Home Mission Society should be sent to Miss Gertrude L. Davis, 510 Tremont Temple, Boston, Mass.

9/14

HOME MISSION ECHOES

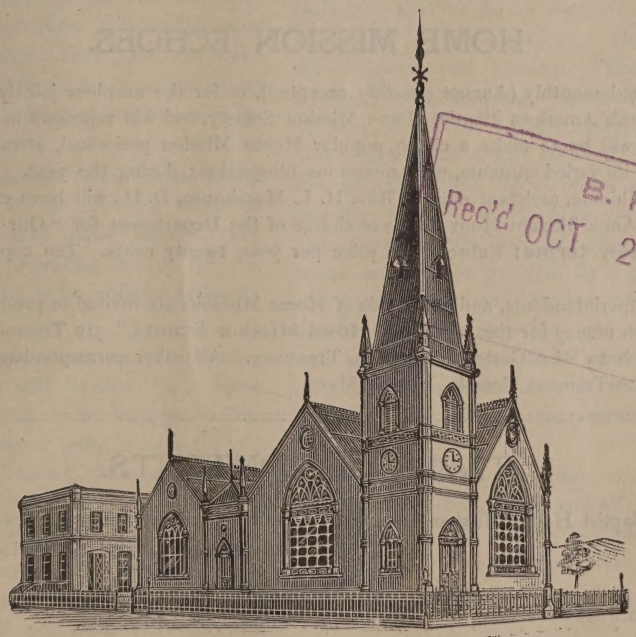
Public Library Copley Sq. X

"IN THE NAME OF OUR GOD WE WILL SET UP OUR BANNERS."

"The country for which I lifted up mine eyes to give it to your fathers."

Vol. I. OCTOBER. No. 10.

B. P. L. Rec'd OCT 2 189



Baptist Church in City of Mexico, Mexico.

HERE is our neighbor, pass not by,
Like Priest and Levite long ago;
Have pity! Help! Ring out the cry.
Prayers, means, and men for Mexico!

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

510 Tremont Temple, Boston, Mass.

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HOME MISSION ECHOES.

This paper will be published monthly (August possibly excepted), under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents, and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions, with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

TABLE OF CONTENTS.

The Woman's American Baptist Home Mission Society.

Notes . . . 3
Service . . . 3
Purgatory . . . 4
A Peon . . . 5
Linares, N. Leon . . . 5
The Perversions of Romanism . . . 6
Santa Rosa . . . 6
Velarde . . . 6
Times Have Changed . . . 7
Receipts . . . 16

The American Baptist Home Mission Society.

Notes . . . 8
Mexico — Conversions . . . 8
Pulque Drinking in Mexico . . . 9

The American Baptist Home Mission Society — Continued.

That School for Girls in Mexico . . . 9
Jesuits . . . 10
Linares, N. L. . . . 11
A Grave Omission . . . 11
The Temper of the West . . . 11
The French . . . 12
The Choctaws and Chickasaws . . . 12

Our Young People.

Our Girls . . . 13
Our Little Folks . . . 14
Be True . . . 14
Mission Band Lesson No. VI.—Mexico . . . 15
A Collection for Mexico . . . 15
Receipts . . . 16

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. I. OCTOBER, 1897. No. 10.

The Woman's American Baptist Home Mission Society.

Notes.

THE vacation season of 1897 has closed, and our workers are returning from seashore and mountains to take up again the routine of life. What will this year bring from the Baptist women of New England to our Woman's Home Mission Society? Last year we were grateful for the cordial interest shown in all departments of work. Can we expect the same interest this year with increased gifts?

AN impression is abroad, that because of our closer union with the Home Mission Society, we do not need funds as formerly. On the contrary, we *need more* money. We must aid in a greater degree in providing means for the work of Christian education, or the work will be seriously hampered.

WE have asked each circle to give us a special offering for the debt of $3,300, which still haunts us. Some circles have nobly responded to this request. One circle had a lawn party and realized quite a sum for our treasury. Others are planning literary or musical entertainments. Will not each auxiliary, that has not responded, send us an extra offering for this purpose?

THE work is pressing upon us. Many requests have come to us, during the summer, for aid, and we have been compelled to refuse. Will not each Director and President of the local circle use her influence against the diversion of gifts? There are many men and women in the South and West who would like and really need help. Our Boards are taking up those fields and individuals which, in their judgment, after careful consideration, will be of most service in advancing the Lord's work. The Boards are composed of men and women who judge carefully of the comparative merits of fields and individuals before deciding upon cases. Will you not trust them?

IN October, the annual letter asking aid from our Sunday schools for Alaska will be sent to superintendents of schools. If the Directors prefer to send these letters directly to the superintendent, please notify Mrs. James McWhinnie as early as possible.

THE First Baptist Church, Fitchburg, Mass., has adopted an excellent plan for holding interesting missionary concerts. The pastor, Rev. Mr. Rector, chose twelve subjects relating to home and foreign missions, and gave these subjects into the hands of sixty men and women. Five were appointed for each subject. The evening of July fourth, the subject was Mexico. The church was tastefully trimmed with bunting, representing the national colors of Mexico and the United States. Bouquets of red, white, and yellow flowers, and also red, white, and blue, decorated the pulpit. A fine choir conducted the music. Dr. Morehouse's hymn, "Prayers, Men, and Means for Mexico," was also sung by the congregation. The Spanish national hymn was sung in Spanish by a gifted soloist, and "America" was sung heartily by the congregation. A large map of the Mexican Republic was placed upon the platform, and an address with map exercise was given. Six little girls dressed in white took up the collection, having baskets trimmed with ribbons, representing the national colors of Mexico.

Why cannot the missionary concert be made an occasion worthy of the best talent and effort of our churches? Let it be held in the church instead of the vestry, and thus make it one of our most effective and interesting services.

Service.

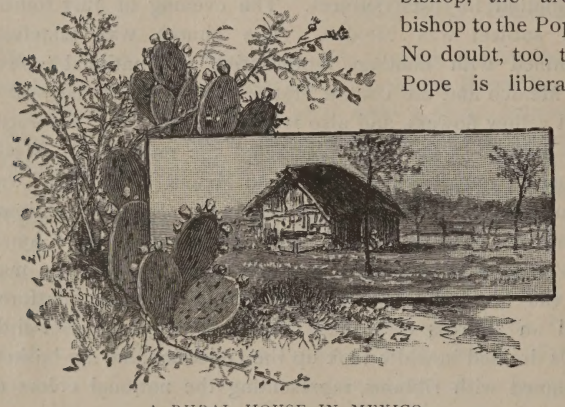
IT is not mine to run with eager feet
Along life's crowded way my Lord to meet;
It is not mine to know the oil and wine,
Or bring the purple robe of linen fine;
It is not mine to break at His dear feet
The alabaster box of ointment sweet;
It is not mine to bear His heavy cross,
Or suffer for His sake all pain and loss;
It is not mine to walk through valleys dim,
Or climb far mountain heights alone with Him:
He hath no need of me in grand affairs
Where fields are lost or crowns won unawares.
Yet, Master, if I make one pale flower
Bloom brighter for Thy sake through one short hour,
If I in harvest fields where stray ones reap
May bind one golden sheaf for love to keep,
May speak one quiet word when all is still,
Helping some fainting heart to do Thy will,
Or sing one high, clear song, on which may soar
Some glad soul heavenward, I will ask no more.

Purgatory.

THE doctrine of purgatory is a rich mine of wealth for the Catholic Church. Whatever the views of some church fathers on the subject as a doctrine, it was unknown in the Christian Church for the first six hundred years, and it does not appear to have been made an article of faith until the tenth century.

Purgatory, as a burning away of sins, was an idea unknown in the East as well as the West till Gregory the Great introduced it. He added the idea of a tormenting fire. This the schoolmen gradually converted into doctrine which they associated with papal indulgence, till it came to apply to the dead generally, which of course made all seek for indulgence. It went on to have degrees; some could receive indulgence for a few of their sins, others for all, and so on, so that eventually the Pope, having already the keeping of heaven and dominion on earth, obtained, also, sovereignty under the earth.

Of the fees for masses for the dead the priest must pay a certain per cent. to the bishop, the bishop to the archbishop, the archbishop to the Pope. No doubt, too, the Pope is liberally



A RURAL HOUSE IN MEXICO.

paid to license such institutions as "purgatorial insurance companies," which for a certain premium paid annually insures the payer a certain number of masses for his soul in the event of his death. But no matter how much money is paid for masses for the dead, the priest seldom or never announces that the sufferer is released from torment. The reason for this is evident; as long as they can make the survivors believe that the relative is still in purgatory, there is hope that they will pay the masses. It often happens, however, that the money comes in too slowly to satisfy the avarice of the priest. Then he invents new methods to fill his purse. An additional advantage in these extra methods is that the money all belongs to the officiating priest.

Raffling is practised in Mexico for religious purposes, as a means of controlling the affairs of the unseen world, to obtain money for the building of churches, and for the buying of the furniture for them. If one wishes his departed friends to escape from the torments of the condemned, and enter into the "rest which remains for the people of God," let him raffle for it; the priest promises to say enough masses to insure the passage to heaven of the friends of those who draw the fortunate number.

One day several of the principal ladies of the church met with the Señor Curé in the parlor of the Señora de Urbino to arrange for a general raffle in favor of the souls in purgatory. The customary arrangements were made. A committee of ladies was appointed to go from house to house to solicit contributions. They were to ask for three cents from each person, with the name of some sufferer in purgatory, if there was any in that place of torment who was dear to him.

Each name was to be numbered. As these zealous ladies would visit nearly every house in the town, it would be a considerable sum which they would lay before the Señor Curé.

On a very few of the thousands of the slips of paper which he prepared, he wrote, besides the number, the word "raffle," selecting the numbers carefully with respect to the names which accompanied them. For the person whose number was accompanied by this word, sufficient masses were to be said to secure his exit from purgatory.

The raffle took place in the vestry of the church in the presence of a committee, the Señor Curé presiding. Afterwards the lucky numbers were announced to the congregation, who waited kneeling on the stone floor of the church, the men with uncovered heads, the black-robed women with heads meekly bowed under black shawls or mantillas. They all waited, each in intensest expectation, their hearts full of tender memories, unusually fresh to-day, awed by the nearness of the unseen world and the mystery of the whole ceremony, hoping each to hear his chosen number called when the priest should enter. After the lucky numbers were announced the mass was chanted, with the usual accompaniment of burning candles, waving censers, smoking incense, and the sighing and sobbing of music. The priests in sacerdotal robes officiated, and the people were more and more impressed by the solemnity and mystery of the performance.

MERCEDES.

A BRIEF but profitable trip has been made by the Corresponding Secretary into Aroostook and Washington Counties, Maine. It was her privilege to attend the Aroostook County Association, and meet the sisters assembled in annual convention. Mrs. Farnsworth and Miss Mayo, our efficient workers, planned a trip which took in the churches at Amity, Houlton, Caribou, Washburn, Presque Isle, Calais, Milltown, and Eastport. We were very grateful for the kindness everywhere shown, and the cordial hospitality in the homes. We found an earnest, intelligent band of workers in all the churches, thoroughly devoted to the interests of Home Mission work.

MISS MARY A. TEFFT, of Hartshorn Memorial College, Richmond, Va., asks for children's papers (not lesson quarterlies), such as *The Reaper*, *Our Little Ones*, and picture cards for Mission Sunday schools. Will those having such papers send them to the above address? Basted patchwork is also needed.

A Peon.

A PEON is a man who owes a debt, and is under obligations to work for his creditor till the debt is paid. While the peon is actually employed, the master furnishes him an insufficient quantity of corn for bread; he allows him, also, a miserable house free of rent.

In return the peon must work for his creditor, and for him alone, until the debt is paid. The comity of the system forbids one master's employing the peons of another. The paying of the debt is made impossible by the prices at which his food and the other necessities of life are furnished him, for he must buy everything from his master, with whom an account was opened when he became his debtor. If the price of a peck of corn is twenty cents, it is sold to the peon for forty cents; cloth that would be sold to other men for twenty-five cents a yard, is sold to the peon for fifty cents—that is to say that in that, as in all other cases, it is entered on the book that he has become a debtor to those amounts. This being the case, it is clear that he can never discharge his debts.

The debts of the fathers do not descend to the children during their lives, nor are they inherited by them when the parents die. But the children become peons by the force of circumstances. They must live; to live they must work; even if another master would employ them, they would be in no better condition in his service; it is better to stay together; as soon as they are large enough for their work to be worth anything, they open accounts with their father's master, thus becoming peons. If the master thinks the children are slow about entering the father's or mother's state of servitude, he has some very simple means of hastening that desirable consummation; he has only to oppress the parents more, and the children must, for the subsistence of the family, open accounts with him. When a hacienda is sold, the peons, by means of their debts, are sold with it. When the children inherit the land they inherit the peons with it.

The great haciendas in this country are said to be about equally divided between Mexicans and foreigners. The latter are Spaniards, Frenchmen, and Italians. These spend nearly, if not all, their time in Europe; and the Mexican owners of haciendas spend a greater part of the time either in Europe or in the cities. The administration of affairs is left to superintendents. If the Señor receives his regular supplies of money, he probably gives himself little concern about the policy employed on his estate. If, by chance, a humane man should be employed as superintendent, and by virtue of his justice it should become possible for the peons to pay their debts, they would leave the hacienda when these were paid, or go on working for reasonable wages. In either case there would be less money to send to the Señor; he would know at once that something was wrong in the administration of his affairs; he might not know exactly what it was, but, in short, as a matter of course, he would employ another superintendent. There is, therefore, for the peon, no escape from slavery but through the gateway of death. In some respects it is worse than the slavery of the negroes in our Southern States before the war.

SARAH HALE.

Linares, N. Leon.

AUG. 24, 1897.

DEAR SISTER: As requested, I will try to tell of our hard field; I call it hard; I doubt if there is in the world a country less accessible to the Word of the Lord than this Romish land. The religious people are afraid of us; worldly people are far from willing to accept the Cross of Christ. We see in each conversion the power of the Holy Spirit.

It is two years since we came to work here; there was no children's Bible class in the church. Mrs. Marquez's daughters taught a little day school; but the parents of the children would not allow them to come to church. Three months later they closed the school, and I felt it was my duty to call those children, and I did so. The first Monday of February, 1896, I received five children; since then I have enrolled 30, but of these 20 have left the city, and others, large boys, have entered our good public school. Most of them have been our Sunday scholars.

MEXICAN HOME.

I always have from 10 to 16 in my Bible class; four of these have been baptized — one boy and three girls.

Their extreme poverty sometimes prevents the children from coming to Sunday school. The laboring people are paid on Saturday evening, and it is very common to find mothers washing, and children naked, on Sunday, at their homes. Of course, when they become Christians, they can do better than that, but we have to deal with Romish people, and they do not care about Sunday.

I have been doubting whether I should do better work by visiting instead of teaching, but I am now sure I shall teach, because, if I do not, I shall find work enough at home, and this will prevent me from going out often; but I can teach and keep an eye on what my servant girl is doing, and pay for some sewing done outside.

I am trying to get up an entertainment next Christmas for our poor children. I wish to teach them something useful, and, if possible, make them some gifts. May I hope for some help from my dear American sisters? It is easy to send small and light things by mail. Toys, handkerchiefs, stockings, cards, ribbons, aprons, little penknives, or little scissors, would be prized by the children and be useful to them.

My husband is also pastor at Montemorelos. May I hope for something for our Sunday school children at Montemorelos?

I hope everybody who reads these lines will pray for the Lord's work in Mexico. Your sister in the Lord,

F. B. WESTRUP.

NOTE. The writer of this letter is a native Mexican.

AUG. 16, 1897.

A LITTLE over a month ago, we had in our church some revival meetings, and our joy was great to see with us many persons in the meetings, which, perhaps, was the first opportunity they had of hearing so clearly about our blessed Saviour. But this was not all; we also saw new comrades enlisting in our army, making a public profession of their faith, and my rejoicing was still greater, seeing among them two of my dear scholars, who thus early decided to leave the world on one side, and follow our Saviour, showing thenceforth that they had become faithful servants of His.

One of them began her work with her father, who has heard the Gospel for many years with apparent indifference; and this girl, at first caressing and then weeping, begged her papa to go with her to meeting. He did as always, and could only say in answer to her tender begging that he would do anything else she wished except that; but she still labors with her papa, praying for him even in his presence. May God soon grant her wish. The girl in question is about ten years of age. The rest of her family are all Christians.

Two others, boys, who were baptized, were not long since among our scholars. In short, I will say that, during those days to which I refer, I observed so much animation in all the girls of the school that it arrested my attention, for they tried to get through with their tasks earlier in order to go and invite families to the meetings. Others went to bring their little friends to their houses, to take them in the evening to church; so I was again convinced how much children can do, and that mission schools are an efficacious means to propagate the Gospel, and that we ought ever to be grateful for the immense benefit received from your support of mission schools in Mexico, and may it please God that we may soon see many other schools of this kind in our country, still so backward in religion.

(Signed) AMADA TREVINO.

The Perversions of Romanism.

"IN judging of our work and its value, due weight must be given to the difficulties that beset us. Romanism is not only in the very bones of the people, but unceasing misrepresentation is made of our methods and motives.

"The clerical party is strong, compact, and unscrupulous; lies are meritorious when the church can be helped by them. The liberal party is a strange mixture of French irreligion and obsequious time-serving. We are ostracized because almost all respectable people above all things desire to avoid any appearance of adopting our views. It seems to me to be our sacred duty to press on, taking no notice of such obstacles; the Lord knoweth those who are His, and there must be many now, and very many more in time to come."

Santa Rosa.

AUG. 2, 1897.

I TAKE pleasure in addressing you now to say something about my school. I wish to say that my work has come to a close, after seven months, as I believe Brother Alejandro Treviño has informed you, explaining why the examinations were held at this time, which was done, with the help of the Lord, July 30th, beginning the act with prayer, singing, and reading the Bible, at half past two P. M., and ending at six. The examinations were private (Authorities not invited. W.), yet there was a large attendance, every one pleased with the result of my humble labors in this short time. I wish to add that my girls show much interest in Bible study and prayer. The morning of the examinations, after reading and explaining a chapter of the Bible, we all knelt to ask God to help us throughout our examination, and that everything done that afternoon might be according to His will, especially for His honor and glory. Next morning I went to open school to say to them that, D. V., they had all the month of August for a vacation, that the school would open again the first of September, and that I wanted them all to come to school then. I also charged them to be constant in attendance at Sunday school, and they all promised to be there on Sundays, and even at other meetings for worship. When I finished, and we were about to leave, all knelt with me again in prayer to God, thanking Him for His help in everything, and asking also that your labors may be prospered greatly, and that He will bestow copious blessing on all you undertake. This is our constant desire. Yours ever, Amen.

(Signed) DELFINA CAVAZOS.

Velarde.

AUG. 30, 1897.

WE have just returned from making calls, and I must tell you of some of the novel and interesting things we saw. As the fruit crop is very abundant this year, every one is busy taking care of it. The men load burros with boxes of fruit — peaches, plums, apples, pears, and melons — take them to places too cold or dry to raise fruit, or else into the States, where there is great demand for it. The women dry great quantities of all kinds of fruit, spreading it upon the flat roofs of the adobe houses, where it soon dries in the clear air and brilliant, almost perpetual, sunshine. Indeed, if you were to climb the ladder to the roof of the Mission, you would find no mean quantity spread there, prepared by our own and Atocha's fingers.

But I must speak of the calls. In this house lives Señor Sandoval, and Señora Sandoval seems glad to see us. There is a little baby a few months old, and it is sleepy. No baby carriage, crib, bead cradle or hammock is brought into use. The mother sits flat on the floor, her back against the wall, her feet extended; the baby is placed lengthwise on her ankles, facing the mother, and then she gently moves her feet from side to side. I expected to see the baby roll off, but it was, apparently, well balanced, and soon fast asleep.

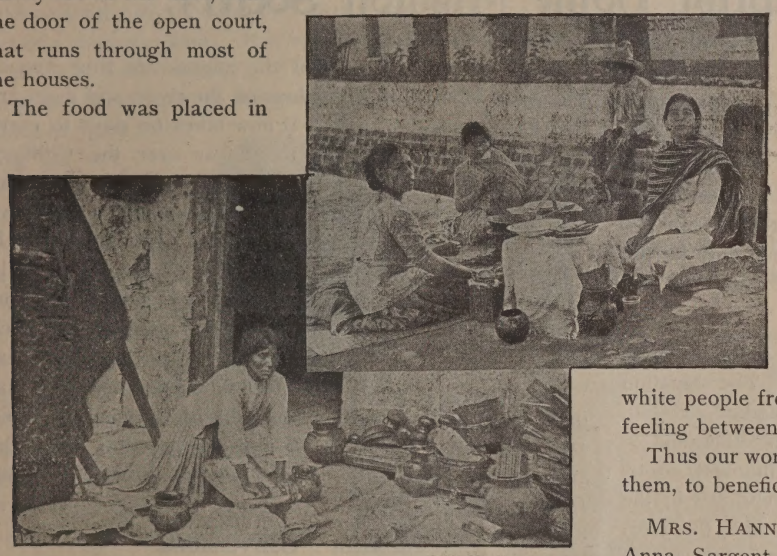
Then she rose, laid it on a sheep-skin on the floor, put

a cloth over its face to protect it from sand and vermin, and it slept sweetly. I presume if I had cuddled it in my arms, and sung "Sweet and Low, Wind of the Western Sea," it would have resented the performance.

Another home, at which we called, has a baby of "rattle-box age." What do you suppose the toy was made of? Well, it was made of two tiny gourds, with holes bored in the stem ends, and the two tied together. The dry, loose seeds made a soft, pretty noise, and little Maria Antonia enjoyed it heartily.

In one place they were eating an early supper. All the family sat on the floor, near the door of the open court, that runs through most of the houses.

The food was placed in



MAKING TORTILLAS.

the centre of the semi-circle, and it required few dishes to get through the meal.

Another family was boiling the juice of the Mexican apples into molasses. Soon it will be time to string, dry, and grind *chili*, red pepper, another article of commerce of which I'll write in future.

ELIZABETH K. RISHEL.

IN 1873 the Catholic church in Mexico was disestablished, and in one terrific shock the whole system, with its vast revenues and its immense machinery, went down; and its entire property, cathedrals, monasteries, and ecclesiastical establishments, passed into the hands of the state. It is an instance of the most sudden and overwhelming collapse of a state church which has ever been witnessed. So that while in 1862 the annual income stood at eight million dollars, and the property of the clergy at three hundred million, twelve years later it did not own a church edifice or ecclesiastical house in the land, and its vast revenues had passed completely out of its hands. "Witness," says one, "the conversion of monasteries and other sacred buildings in Mexico to secular purposes; the overturning of religious orders, so that there is neither monk, nun, friar, nor Jesuit! The Palace of the Inquisition is turned into a medical school, a convent into a law school, a monastery into a training school, and Catholic churches into Protestant chapels." . . . Never in history has there been a more sudden and complete avenging of the Protestant faith than this. If Spain was the right arm of the Inquisition, Mexico was the left, its soil for ages having been drenched with the blood of martyrs. But "Aceldama, the field of blood," is now ready to become a field of faith. A wide and effectual door is open to evangelical missions in this ancient stronghold of the Papacy; and simply to enter the present openings and to embrace the present opportunities will tax the utmost resources of American Christians. — *Holy Spirit in Missions.*

Times Have Changed.

THE attendance of white people at the commencement exercises of colored schools, and at institutes for the colored people, indicates that more kindly relations than formerly are being established between the two races, and that education of the colored people is securing for them the respect of the whites. So the world moves.

Prof. O. L. Coleman, of Gibsland, La., writes: "It is said by white and colored that our closing exercises were the grandest in the history of the school. We had white people from ten miles around. There is much better feeling between the races now than for some time back."

Thus our work for the colored people is reaching beyond them, to beneficially affect the whites as well.

MRS. HANNAH ROBINSON, the grandmother of Mrs. Anna Sargent Hunt, the Vice-President of our Society, passed away August 12th, at Mr. Hunt's summer home, at the age of 102 years. This aged saint has made her home with Mrs. Hunt during the past two years, tenderly cared for by her daughter and granddaughter. Her mental faculties were unimpaired to the last, and until July her health was excellent. An acute attack of bronchitis ended her earthly life. Mrs. Robinson has been a member of the Baptist fold sixty-six years.

MRS. M. T. HOAGUE, our faithful, efficient State Vice-President for New Hampshire, has been greatly bereaved by the recent death of her mother, Mrs. Mary Hall, at Brooklyn, N. Y. We extend to our sister our sincere sympathy in this great sorrow.

"I WATCHED a sail until it dropped from sight
Over the rounding sea, a gleam of white;
A last far-flashed farewell, and like to thought
Slipt out of mind, it vanished, and was not.

"Yet to the helmsman, standing at the wheel,
Broad seas still stretched before the gliding keel.
Disaster? Change? He left no slightest sign,
Nor dreamed he of that dim horizon line.

"So may it be, perchance, when down the tide
Our dear ones vanish. Peacefully they glide
O'er level seas, nor mark the unknown bound.
We call it death — to them 'tis life beyond."

American Baptist Home Mission Society.

Notes.

WHATEVER else we neglect, we may not without guilt neglect the religious interests of the land in which we live, especially at such a time as this. This is our heritage to be transmitted to coming generations. For the preservation and perpetuation of this we are primarily and preëminently responsible. Let not ours be the lament, "Thou hast made me a keeper of vineyards, but mine own vineyard have I not kept."

INTO the West the enterprise and energy of the race are being concentrated to a remarkable degree. The salvation of souls like these means much for the Kingdom of God. If now we get that West, we get its coming energies for Christ. There we have to do, not with an indolent, effete, unprogressive people, dreamily rocking to and fro in the well-worn cradle of ancestral custom, but with the most enterprising, inventive, nervous, forceful element of a race that has been called the conquering and the unconquerable race of the world. Get it and you get the world; lose it and the loss will be incalculable. We must get it, cost what it may. And what we do must be done quickly.

THE pioneer preacher often finds great difficulty in securing a suitable place in which to hold services. The Church Edifice Department of the Home Mission Society is designed to help meet this need. Since the establishment of the benevolent department of the Church Edifice Fund, in 1881, nearly 1,000 churches have been aided by gifts to build houses of worship. An average gift of about $350 has enabled hundreds of churches to get a house of their own. This fund greatly needs replenishing. Only offerings designated for this purpose are thus used.

SHELDON JACKSON, superintendent of education for Alaska, is on his way to St. Michael, where he will sail on the revenue cutter *Bear*, for Siberia, to inspect the new station being established for purchase of reindeer for Alaska. He says there are now at the four breeding stations in Alaska 1,500 reindeer. It is hoped to purchase 1,000 more this winter. It is proposed to send in some of the animals to the mines for this winter's freighting, but the Laplanders refused to go until next year. He says enough will be put to work, however, to demonstrate their value.

"What we want to do now, is to help out the miners in freight," he said. "Most of the miners are from 100 to 300 miles from trading stations on the river, and dogs are scarce and unsatisfactory. It now takes 60 days to carry the mails from Circle City to Juneau over the Chilkoot pass. By establishing relief stations, we can carry the mails through in five days, and with enough animals we could carry passengers as fast in winter over the snow. It is probable that we should make use of the Dalton trail. There are now at the Teller reindeer station at Fort Clarence 73 of these animals, broken to harness and pack saddle, enough to do considerable work, and by next winter we should be able to do such satisfactory work that their value will be shown. The want of a means of rapid and cheap transportation in this country has been the greatest drawback to the development of mines."—*Boston Herald, Sept. 11.*

Mexico.—Conversions.

REV. W. H. SLOAN, writing June 17th, from the City of Mexico, says: "Sunday we received a young lady for baptism, the first-fruits of the work in our new mission of Guadalupe. Next Sunday we receive a young man from the same mission."

Rev. T. Barocio, of San Luis Potosi, reports seven baptisms during the year.

Rev. T. M. Westrup, July 5th: "Since I wrote you last, I have had the pleasure of baptizing two candidates at Ebanos, children of members, and raised under Baptist influences. Yesterday I baptized two good girls."

In a letter of June 15th, he says: "I have just returned from Caderita, whither I was called to baptize six candidates."

Two baptisms are also reported at Salinas.

Rev. J. F. Kimball, of New Laredo, June 21st, writes: "I write you a line to say that our work is moving along nicely. Congregations good, and increasing in numbers and interest. Sunday before last (the 13th) I baptized seven,—four men and three women. We baptized in the river on the Texas side. At least 300 persons witnessed the baptism. It was the *master* Baptist service ever held before the public in either of the Laredas. Its influence has spread as 'wild fire' throughout the two towns. It is going to do much good for our cause here."

"Of all the lights you carry in your face,
Joy shines farthest out to sea."

Pulque Drinking in Mexico.

MEXICO has its own peculiar intoxicating beverages. In Southern Europe the favorite drink is wine; in Germany, beer; in England, ale; in Ireland and Scotland, perhaps whiskey; in the United States, all sorts; in Mexico, pulque (pronounced pool-kay). This is obtained from the maguey plant, a native of Mexico, often known in the United States as the century plant. Mexican traditions relate that the Aztec war god Huitzitopochtli, of supernatural birth, was cradled in the heart of a maguey plant. It is also a conspicuous figure in the Mexican coat-of-arms.

It grows luxuriantly on the great plains or plateaus at an altitude of 7,000 feet above the sea. In the vicinity of the City of Mexico, especially on the vast plains of Apam, about 100 miles distant, are immense plantations, the long, straight rows of the bright green maguey, from three to five feet apart, extending as far as the eye can reach.

1. GETTING JUICE FROM MAGUEY PLANT.
2. PULQUE IN SKINS FOR MARKET.

The plant itself is converted to many uses. Paper is made from the pulp of the leaves, twine and thread from their fibre, and needles from their sharp tips; the leaves are used for thatching houses of the poor, and the dry stalk for fuel, etc., etc. But the main purpose for which it is so extensively cultivated is for its juice. Just when the central flower stalk is ready to appear, which occurs usually when the plant is about seven years old, the Mexicans cut away the bud and scoop out the centre, leaving a bowl-shaped receptacle, into which the sweet sap runs profusely. This sap is gathered at frequent intervals by men with long, slender gourds perforated at both ends, the liquor entering the gourd as the air is exhausted by the suction of the human mouth at the upper end. This is emptied into some receptacle, commonly of the skin of some animal, and then carried to tanks where it ferments for about twenty-four hours, when it is ready for use. It is then of a yellowishg reen, milky appearance, is mildly acid and pungent to the taste, and when taken in large quantities, like beer, is an intoxicant.

Taken moderately the effects generally are rather stupefying than stimulating.

Railway trains bring into the City of Mexico daily enormous quantities of pulque, arriving about four o'clock in the morning, so that it may be delivered fresh to the numerous saloons throughout the city, for if kept too long it becomes sour and unpalatable. A few years ago there were over 800 places in the City of Mexico devoted exclusively to its sale, the daily consumption amounting to more than 250,000 pints. Men and women may be seen thronging these pulque shops, mothers often giving the beverage to their infant children. A glass of it costs only a penny or two.

The more fiery liquor, mescal, is distilled from the root of the maguey plant, and is said to resemble Scotch whiskey in its odor and taste, and is a great intoxicant.

Besides these a yet stronger liquor, called *aguardiente*, or burning water, is distilled from the sugar-cane, while there are breweries for beer and ale, large quantities of which are also imported from the United States and Germany.

Every evangelical church in Mexico is a temperance society whose influence extends beyond its own members to check the use of these intoxicating beverages, and to rid that land of a great curse. But, while our own so-called Christian country spends annually about a billion of dollars for liquors, we should be cautious about throwing stones at our Mexican neighbors for their indulgence in intoxicants.

That School for Girls in Mexico.

WE have heard about the great need of a Christian boarding-school for girls in the City of Mexico. When will it be an accomplished fact? Of its importance in the years to come as an effective auxiliary to our missionary work, there can be no question. Capable Christian women are sorely needed in church work, as teachers in Sunday schools, for missionary service, and in many other ways. Only by a good boarding-school, where they shall be for several years under continuous, positive, Christian influence, can the best results be obtained.

With $25,000 an excellent beginning could be made. After the acquisition of property, of course the yearly maintenance of the school would require probably about $2,500 for teachers' salaries, equipment, insurance, and incidental expenses. Then, too, aid to support young women would be needed, for generally neither they nor their parents have resources sufficient for their education. Doubtless seventy-five dollars would cover the necessary expenses of a Mexican girl for the year.

When shall we as Baptists generously and vigorously apply ourselves to this undertaking? Will not God answer prayer that somebody of ample means may make a liberal offering for this purpose?

"He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause."

Jesuits.

THE Jesuits, whose machinations give the religious world no rest, prepared the plan which God reversed in Mexico. Standing back in the shadow, they work unseen day and night for their purposes. By the use of the confessional they can lay their hands on every secret of social and personal life in every family where they have a representative of their religion. And as to politics and public men, no power in this world is so debasing as that of Jesuitism. The attention of thoughtful men was intensely drawn to this prompt and overwhelming series of calamities which overthrew these parties. Seldom has the world witnessed a more manifest fulfilment of the utterance of inspiration, that "When thy judgments are abroad in the earth, the inhabitants of the world learn righteousness," and that "There is a God who judgeth the earth."

In evidence of their frequent rejection of the order of Jesuits by all the states of Christendom (and by heathen nations as well) which found their presence intolerable to their peace and order, let the following list bear witness.

STREET IN A MEXICAN CITY.

This society, founded by Ignatius Loyola, August 15, 1534, conditionally sanctioned by the bull of Pope Paul III., September 25, 1540, unconditionally approved by him in 1543, has had a most troubled existence, and has in some way succeeded in winning a vast amount of ill-will of both rulers and people.

For their crimes, intrigues, and conspiracies the Jesuits have been banished from various countries again and again, as will be seen by the following table, compiled from "A Short Sketch of the Jesuits," also from the "Encyclopædia of Chronology," by B. B. Woodward and William L. Cates, and from other trustworthy authorities.

JESUITS EXPELLED FROM

Saragossa	1555	England again	1581
La Palinterre	1558	England again	1584
Vienna	1566	England again	1586
Avignon	1570	Japan	1587
Antwerp, Portugal, etc.	1578	Hungary and Transylvania	1588
England	1579	Bordeaux	1589
The whole of France	1594	Russia again	1820
Holland	1596	Spain again	1820
Touron and Berne	1597	Brest (by the people)	1825
England again	1602	Rouen Cathedral (by the people)	1825
England again	1604	Belgium Schools	1826
Denmark, Venice, etc.	1606	France, eight colleges closed	1828
Venice again	1612	Great Britain and Ireland	1829
Amura, Japan	1613	France again	1831
Bohemia	1618	From entering Saxony	1831
Moravia	1619	Portugal	1834
Naples and Netherlands	1622	Spain again	1835
China and India	1623	Rheims (by the people)	1838
Turkey	1628	From entering Lucerne	1842
Abyssinia	1632	Lucerne again	1845
Malta	1634	France again	1845
Russia	1723	Switzerland	1847
Savoy	1724	Bavaria and Genoa	1848
Paraguay	1733	Papal States, by Pius IX., Sardinia, Vienna, Austria	1848
Portugal	Sept. 3, 1759	Several Italian States	1859
Prohibited in France	1762	Sicily again	1860
France again	1764	Spain again	1868
Spain, Colonies, Sicilies, and Naples	1767	Guatemala	1871
Parma and Malta	1768	Switzerland	1871
All Christendom, by bull of Clement XIV.	July 21, 1773	German Empire	1872
Russia	1776	Mexico (by the Viceroy)	1853
France again	1804	Mexico (by Comonfort)	1856
Canton Grisons	1804	Mexico (by Congress)	1873
Naples again	1810	New Granada	since 1879
France again	1816	Venezuela	1879
Moscow, St. Petersburg, and Canton Soleure	1816	Argentine Republic	1879
Belgium	1818	Hungary	1879
		Brazil	1879
		France again	1880

The last report (1892) shows that there are 2,377 members of this order, 1,130 of them being in the United States, and a large portion of the remainder in England. These are the gentlemen, polite, plausible, and trained, the spies, the vassals, the sworn minions of a foreign despot, who, having been expelled from all Catholic countries again and again by popes, princes, and kings, both Catholic and Protestant, now swarm into England and America, and, under the protection which an open Bible gives to honest men, are proceeding to destroy the public schools, debauch the government, and work the mischief which has ever been their legitimate business.

The clearance which Mexico made of all monastic orders was so complete that I once asked a Mexican gentleman if it was really necessary to be thus thorough, and expel even the Sisters of Charity. He promptly replied that the nation so regarded it, adding:

"Do not mistake us. We are not opposed to religion as such; far from it. But we have learned by bitter experience that the ultimate object of these confraternities and sisterhoods is not religion. Religion is only a means for reaching the ends which they aim at. Their object in being here is to work for the subjugation of our people to a foreign despotism that has its seat at Rome. We have suffered so much from this source that we want no more of them."

Being in Mexico at the time of the final expulsion of the Jesuits (August, 1873), I naturally desired to witness the enforced departure of the last band, and so went to the railroad station to see them off. No demonstration was made save by a few of their devotees, who went on their knees occasionally to receive their parting benedictions. It looked rather theatrical and tiresome. On the morning after their departure there came out in the columns of *El Monitor Republicane*, one of the leading dailies of the City of Mexico, an article bearing the title "Adios, Jesu-

itas" — "Jesuits, Farewell!" It contained a fearful arraignment of the miseries which this order of foreigners had inflicted upon Mexico during the years when their baneful influence was intruded into her social and public life; how they had identified themselves remorselessly with the enemies of her freedom, and aided in sending some of her noblest to premature graves.

The gist of this article, and of others which were published at the same time, may be thus expressed: "Jesuits, farewell! In this hour of your departure we have sympathy and compassion, but that sympathy and compassion are not for you. We reserve both for the people among whom you will now fix your homes, and with whose religious, social, and civil life you will endeavor to tamper, as you have tampered with ours, with similar results of misery and distress. Jesuits, farewell!" — *Rev. William Butler, D. D.*

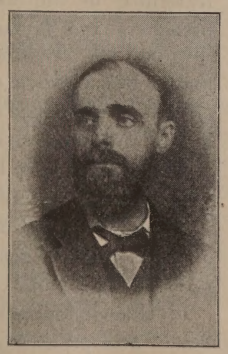
Linares, N. L.

AUG. 9, 1897.

To people in the States, Mexico is far better known to-day than it was ten years ago. So many have come, and so many have written, that Mexico is likely to become a hackneyed theme.

Linares is an old-fashioned Mexican city, and we live in an equally old-fashioned Mexican house — by courtesy. There is room enough, but the owner is too poor to repair it; so we cannot open all the doors, for fear they will come off their hinges, and we are apprehensive that when the rain comes, and unfortunately it is very shy, our roofs may not be a perfect protection. *Per contra*, the walls are excessively thick, and the yard is paved in patches. Almost all the doorways would admit giants without their stooping. The windows are hospitable; no glass to hinder the dust.

Our chapel is a nice little place, but quite open to the same remark, and our lamps go out about as often as we finish a stanza of a hymn; but the glass is more missed in the doors than the windows. The latter are supplied with Venetian blinds. These are not so pervious to stones. We are sometimes quite favored with these.



REV. T. M. WESTRUP, D.D.

On the mission premises, in a small thatched house, lives the sexton, Rafael Arredondo. He is an old, worn-out man a little over sixty; used to do a good deal in the smuggling line years ago, when our poor despised dollars brought a premium in New York. Smuggling paid then; but now? He has been a Protestant for many years. I enjoy a talk with him, and his quaint ideas, as well as his prayers, except when he finds a difficulty with the amen.

We have two prayer-meetings a week; the Presbyterians come to us on Wednesdays, and we go to them on Thursdays. Other meetings we hold separate. There have been twelve baptisms since the beginning of June last, though not all at Linares. This church has received nine by baptism since January 1st.

The other church under my immediate care is at Montemorelos, forty miles by rail, but, having a sulky, I go that way sometimes. It has ninety members, three times as many as Linares. Besides, there are, perhaps, thirty more, calling themselves the Second Baptist Church. We have good meetings at Montemorelos. Baptist principles have been resolutely upheld there for twenty-eight years. That church has given men and means for the work. They built themselves a large chapel, aided a little by the Home Mission Society. The entire Barocio family, deservedly honored and respected by all, came to Jesus, and suffered for doing so, but are with us still, if we may count the members gone to heaven. Five Barocios preach the Gospel, and so do the husbands of three more. Three candidates are waiting for baptism at my hands.

Between Montemorelos and Monterey, or not far from the line, there are three little Baptist churches — Santa Rosa, Cadereita, and San Juan; and north of Monterey there are three more — Salinas, Sabinas, and Laredo. West of Laredo, at Colombia, there is another; Monterey has two, with 150 members, and out eastward, at Ébanos, another exists of forty members. South of us, the Southern Baptist Convention has four churches in this State. The neighboring State of Coahuila has as many Baptists, probably, as Nuevo León, and the remainder of the Republic about as many more. This has all been done in thirty-four years. For that space of time, there has been freedom to do this. No Baptist missionaries have been killed, but we have frequently been in peril; oftener and more so, perhaps, than we knew. Imprisoned, bullied, stoned, threatened, we have been, though personally I have had no such experience, though I have preached, I believe, over as wide a tract as any other missionary. I have baptized nearly 500 candidates, organized twenty Baptist churches, and preached, on an average, 150 sermons per year for the thirty-four years. We have built five church edifices, and have in contemplation two or three more, and the Southern Baptists have done better than that.

Generally, our members are intelligently with us; they would never go back to Rome.

Not less interesting is the result of the work done by the help of your Society. The schools have done great good, are doing great good; have been feeders of our Sunday schools and our churches. We are grateful for your help, and pray for your prosperity. Respectfully,

THOS. M. WESTRUP.

A Grave Omission.

A POPULAR encyclopedia of missions, in its history of missionary work in Mexico, makes no reference to the work done in that land by the American Baptist Home Mission Society. The most serious omission, amounting to a misstatement, if its silence concerning the beginnings of evangelical work in Mexico. Let it be remembered, therefore, that a Baptist preacher, Rev. James Hickey, went to Matamores in 1861, and was instrumental in the

organization of the first evangelical church in Mexico, at Monterey, in 1862, years before any other evangelical church sprang into existence. The American Baptist Home Mission Society has devoted attention to this field almost continuously since 1869, the church at Monterey being to-day one of the largest in the Republic. In six States and the Federal District cultivated by the Society there are eighteen churches, the Society's report for 1897 showing twenty-two laborers in Mexico.

The Temper of the West.

BRYCE, in the "American Commonwealth," has an interesting chapter on "The Temper of the West," from which we make a few extracts:

"Western America is one of the most interesting subjects of study the modern world has seen. There has been nothing in the past resembling its growth, and probably there will be nothing in the future. . . . Nature and Time seem to have conspired to make the development of the Mississippi basin and the Pacific slope the swiftest, easiest, completest achievement in the whole record of the civilizing progress of mankind since the founder of the Egyptian monarchy gathered the tribes of the Nile under one government.

"The West is the most American part of America; that is to say, the part where those features which distinguish America from Europe come out in strongest relief.

"In Eastern America there are still quiet spots. . . . In the West there are none. All is bustle, motion, and struggle, most so, of course, among the native Americans, yet even the immigrant from the secluded valleys of Thuringia, or the shores of some Norwegian fjord, learns the ways almost as readily as the tongue of the country, and is soon swept into the whirlpool.

"It is the most enterprising and unsettled Americans that come West; and when they have left their old haunts, broken their old ties, resigned the comforts and pleasures of their former homes, they are resolved to obtain the wealth and success for which they have come. They throw themselves into work with a feverish yet sustained intensity.

"All the passionate eagerness, all the strenuous effort of the Westerners, is directed toward the material development of the country. . . . Their imagination revels in these sights and signs of progress, and they gild their own struggles for fortune with the belief that they are missionaries of civilization and the instruments of Providence in the greatest work the world has ever seen. . . . Men seem to live in the future rather than in the present; not that they fail to work while it is called day, but that they see the country not merely as it is, but as it will be, twenty, fifty, a hundred years hence, when the seedlings shall have grown to forest trees.

"They remind you of the crowd which Vathek found in the halls of Eblis, each darting hither and thither with swift steps and unquiet mien, driven to and fro by a fire in the heart. Time seems too short for what they have to do, and result always to come short of their desire. One feels as if caught and whirled along in a foaming stream, chafing against its banks, such is the passion of these men to accomplish in their own lifetimes what in the past it took centuries to effect. . . .

"The unrestfulness, the passion for speculation, the feverish eagerness for quick and showy results, may so soak into the texture of the popular mind as to color it for centuries to come. These are the shadows which to the eye of the traveller seem to fall across the glowing landscape of the Great West."

The French.

MISSIONARY BROUILETTE reports from Marlboro, Mass., the conversion of a French Roman Catholic, the father of seven children. Missionary Tetreault, writing from Danielson, Conn., reports audiences of more than one hundred and fifty interested listeners. An entire family are among the recent converts. The French Roman Catholics in that vicinity are now very polite to the missionary, and are becoming much more accessible. Missionary J. C. Smith, writing from Salem, Mass., reports out-of-door audiences on Sunday afternoon of between three and four hundred, with an increasing attendance at the regular services.

Rev. J. N. Williams, Superintendent of Missions among the French of New England, has recently visited all the stations, and was very much impressed with the important character of the recent converts, among whom he finds many persons of superior intelligence, social standing, and financial ability.

The Choctaws and Chickasaws.

REV. J. S. MURROW, writing of the Choctaw and Chickasaw Association, which was organized at his mission house in Atoka, in 1872, and whose annual meeting was in August, says: "This body has a large number of full blood churches, and some white ones. The two races fraternize in the most cordial manner. The full blood preachers and laymen were largely in the majority, but they had all business transacted interpreted for the information and approval of their white brethren. Five full blood churches, organized the past year, were added. It was agreed that there shall be a more frequent interchange of pulpits between the Indian and white pastors. To give effect to this, a missionary was appointed who can speak both English and Choctaw, and he is instructed to interpret at these interchanges of visitations. This arrangement will do much good, and cultivate harmony.

"The contributions and pledges for mission work were liberal. The preaching, both Choctaw and English, was excellent, and the spiritual tone of the meeting very good. It was interesting often to hear the whites singing in English, and the Indians singing the same tune at the same time in Choctaw, both in good time and harmony. Prayers in English and Choctaw were frequent. All seemed to be of one mind and spirit, and that mind was Christ's. There was not a single jar or division, not a dissenting note."

OUR YOUNG PEOPLE

CONDUCTED BY ANNA SARGENT HUNT.

Our Girls.

MEXICO is as large as the United States east of the Mississippi. The length is 2,000 miles, average width, 400 miles. Every climate in the world may be experienced between the seashore, at Vera Cruz, and the capital. Mexico has a peculiar physical formation, rising by a succession of terraces from the low, sandy coasts to a vast table-land, from 4,000 to 8,000 feet above the sea. The snow-capped crests of volcanoes, from 12,000 to 17,000 feet high, tower above this plateau.

The *Interchange* tells us that "Mexico has justly been named the 'Land of Flowers,' the most striking characteristic being their deep, rich color; and the marvellous size the calla lilies (which grow wild by the roadside in many parts of Mexico), heliotropes, camelias, and poppies attain, arrests wondering attention. All these, with roses, immense pansies, and many other flowers, may be purchased every day in the year for a mere trifle. Choice flowers deck the edges of all the magnificent reservoirs in and around the cities, and the very habits and character of the people seem to be influenced by the abundance of flowers scattered everywhere over their fair land."

A teacher, writing from Saltillo, on an autumn morning, spoke of looking out upon waving banana-plants, roses, and masses of yellow chrysanthemums.

Over Land and Sea has this mention of a market-woman: "Dolores was up before daylight and filled her boat with fruits and vegetables, and in one end some of the lovely Mexican flowers. She put on her *rebozo* (long scarf) and *sombrero* (hat), and paddled swiftly down to the city to be in time for a good place in the market, which is held on the plaza before the great church. As she stands in the market she calls loudly, as do the other market-women, *pimientas* (peppers), *colifor* (cauliflower), *zanahorias* (carrots), *grosellas* (currants), *fresas* (strawberries). She is well repaid if she takes home a few *pesos* and *centavos*, which we call dollars and cents."

We cannot forget that there is much ignorance, poverty, and degradation in Mexico. But there is yet another side, and it is pleasant to read the description given by one likening Mexico to an Oriental country, and who thus speaks of those who might trace their lineage to the great Aztec and Toltec times:

"The courtesy and gentle manners of this grave, dark people, their sandalled feet, white garments, and bright wrappings as one meets them on the street; the low, flat-roofed houses, with their overhanging balconies, their arched ways and courts, their many fountains where the maidens gather to fill their water-jars, all speak of the East. The marvellous resemblance between this tropical world and the Orient is a constantly new surprise. For the outer world there is the blank wall, the grated window, the bolted door; inside, for the household, the sunny courtyard, gay with fountains and flowers, the large, open arches throwing grateful shadows over vast, cool rooms, the cordial family life with its treasures hidden from the prying eyes of the multitude. Street-criers calling their wares, fruit-sellers with great trays of luscious, unknown sweetness upon their heads, water-carriers with earthen jars slung across the backs of shaggy donkeys, the strange, soft, liquid tones of a foreign language — is it all near our own land and our own people? Is it not Damascus, or Syria, or Constantinople, with the muezzin ready to call to prayer from the gallery of the mosque, and the wandering venders crying through the narrow lanes, 'First blush of the hillsides, oh, strawberries!'"

Missionary work was begun in Mexico in 1859 by Miss Melinda Rankin, who sent laborers from her Seminary in Brownsville, Texas. A few years later she settled in Monterey, and worked faithfully until her health failed, in 1873. Twelve Christian denominations are now working in Mexico, and there are about 615 congregations there. Our Woman's Society supports teachers at Monterey and Santa Rosa, Mexico, and at Velarde, New Mexico. The Baptists have about forty churches.

Nothing but the Word of God, carried by Christian teachers, will convince the people of Mexico that they can be eternally saved without inflicting most terrible sufferings on themselves to secure the pardon of their sins. The priests show their great hatred for the Bible by seizing and burning it when they can, that they may keep their followers from leaving the Catholic faith. The mission gifts of our young people are helping very much in sending the Gospel story to the Mexicans. Missionary work in Mexico has never had a better friend among our Baptist women than in Mrs. Thomas Nickerson, of Newton Centre, for many years President of our Woman's Society.

Our Little Folks.

MANY times since that pleasant twilight hour two years ago when, in Miss Giles's room at Spelman, we heard the dear little girl from the Congo land sing in her own tongue, "Shall we gather at the river," have we wished our young folks could have a peep at her bright face, and now we find Flora, doll-carriage and all, looking out at us from the shade of the big tree. How we all unite to give her happy greeting, and to desire for her pleasant school days, and a future life of earnest Christian work.

Flora has learned to speak, read, and write English during the two years she has been at Spelman. The teachers say she is improving wonderfully in her studies, and that she is an earnest, thoughtful child. God does not seem to her to be very far off, and with simple faith she is always watching to see how she may find Him in everything around her. She is very industrious, being now busy in embroidering aprons to earn missionary money.

The following letter, sent by Miss Howard just as it left Flora's hand, will interest our readers. We think she would like to receive answers from some of our young people.

SPELMAN SEMINARY, Sept. 2, 1897.

MY DEAR MRS. HUNT: I am glad to write to you. I was brought to Lukunga from way up on the Congo River by Mr. Camp, who was a missionary. He used to stay on the ship *Henry Reed*. One day he saw me with the other state prisoners up there. The head man of the state gave me to him. I was sick and my feet had jiggers in them too, and I could not walk much. Mr. Camp took me in the steamer and brought me down to Stanley Pool. I staid with him until Mr. Morgan came from Lukunga and wanted me to come to be Mrs. Morgan's little girl, but Mrs. Morgan died, and Miss Howard was my dear mama. Then I staid with her all the time and got well. She took me to London. I had a very nice time there too, but it was cold. I went to Boston and we staid there a little while. I was six years old when I came here. My birthday comes in Dec. 12, I will be eight years old. I came here to learn about Jesus. I am going back to teach the little children about Christ and to be a missionary. I like to stay here very much. I am a Christian now. I was converted before the school closed. I am trying to be a good girl. Are you coming here to see us? Do the little children love Jesus and are they Christians too? I was in the second grade before the school closed. I will be in the third grade next term. I pray for those little children. I am well and I am working for my Saviour. I am doing some missionary work so when I go back I can teach the little children how to do those little things. I can teach them how to read the Bible. I hope that your children are good children and that they love Jesus too. I read the Bible every night and the book of Psalms.

Your loving friend,

FLORA ETHEL HOWARD.

A PRESBYTERIAN missionary writes: "Many of the Mexicans wear clothes made of originally white cloth, keeping the same suit on from one week's end to another, one month's end to another. The only change made at night is to wrap the rags a little closer about them, and drop down on a mat.

The babies, who have so many pretty things among you, often have absolutely nothing here, or only a calico apron or sack. The mothers do almost nothing to teach the children. How can they, when they know nothing themselves? There are few who can read. They do not laugh and play with their children, nor tell them stories, nor sing to them, and so the little ones grow up stupid, and with untrained minds.

One day I visited a sick man on our street. A baby there had just been fed by its mother and put into a hammock made of gunnysack, and hung from the corners by rope. The baby was not inclined to sleep, so when it cried the mother went and swung it vigorously, until she spanked it against the side of the house; then, with a final swing, and thump against the wall, she left it, saying, "Now, you go to sleep." When children live in such homes, without tables, chairs, floor, or dishes, with such mothers, we think they are highly privileged to have a chance to be educated in a school taught by a nice Christian girl, where they learn about Jesus and the Bible, and, not least, to keep clean.

Be True.

LISTEN, my boy, I've a word for you,
And this is the word, "Be true! be true!"
At work or at play, in darkness or light,
Be true, be true, and stand for the right.

List, little girl, I've a word for you,
'Tis the very same, "Be true! be true!"
For truth is the sun, and falsehood the night;
Be true, little maid, and stand for the right.

— *Selected.*

"ISN'T it strange that you have *two* grandmas, and I haven't any," asked a bright-eyed girl long ago, as we were calling by name our own and the husband's grandmother, who were each about ninety years of age. And then, one day, while the children looked wonderingly into the faces of the aged ones, and their mothers listened with interest to the stories of other days, the feet of one dear old grandma grew very weary in life's journey, and her companion in our home circle was left to go on alone, until she had lived to be one hundred and two years old.

We thought you would like to see the picture of Grandma Robinson, who, on the twelfth day of August, went out of our sight into the presence of the King. It was taken as she sat one afternoon in her old-fashioned rocking-chair, while the rays of the setting sun streamed across her lap. You will see, hanging on the door behind her head, some of "Christ's words," which had been her comfort all her life, and which told her, when she came to die, how, having once gone to prepare a place for her, he had now come to take her to see how beautiful it was. Looking closely, you will notice on the floor beside her the corner of a box where she kept her patchwork pieces, and her work just as she dropped it when the picture was taken.

Perhaps you would like to know that, during the last years of her life, she put together one hundred and fifty quilts for a home for poor girls in which she took great interest. We have a very precious square on which she sewed one week before her death, in which is set her needle holding several stitches. She was anxious to finish the quilt of which this square was to be a part, so you will see that to the last the kind, old face before you belonged to one who was the children's friend. No one, perhaps, who reads these words will live to be as old as she, but we shall all live long enough to do some loving errands for Him who was the very best friend grandma ever had, and the only one who went with her all through her long life of over one hundred years.

At one time, if not when she died, she was the oldest King's Daughter in the country, and the little, shining silver cross meant just as much to grandma as to any of you who wear it so proudly because it tells the world you are trying to do some work for Him who gave His life for you.

Mission Band Lesson No. VI.

Mexico.

[The answers to these questions will be found on the page for Our Girls.]

I. How large is Mexico?

II. What can you tell about its natural features?

III. What has Mexico justly been called?

IV. What can you tell about its flowers, fruits, and vegetables?

V. In what respects is Mexico like an Eastern country?

VI. When was missionary work begun in Mexico, and by whom?

VII. Are Christians still laboring there, and have the Baptists a part in the work?

VIII. Is there much need of Gospel teaching?

IX. What hindrances are in the way of Christian workers?

X. Whose name should we always remember in connection with the work in Mexico?

A Collection for Mexico.

IT was first presented at a missionary meeting of our Young People's Society. We sent to the rooms for leaflets upon Mexico, and from these and the material in the Mexico number of the *Home Mission Monthly* made as bright and interesting a program as possible. The regular missionary collection, we felt, must not be devoted to this purpose, as it was asked that our gift to Mexico be over and above our regular gifts, so that was taken as usual; while the mite-boxes were placed conspicuously on the desk, and opportunity offered to any to put therein their pennies or nickels after the meeting. The boxes gained perceptibly in weight as the people dispersed. The next Sunday the teachers presented the subject to their classes, and the following Sabbath the boxes were taken to every class for contributions.

In the primary class the children had a second little talk for two minutes, and they enjoyed exceedingly putting their pennies into the box with their own hands. No one had forgotten it. One little fellow insisted on putting in five or six pennies that were evidently part of his Christmas store. One little six-year-old came to me the next Sunday, saying, "You did not come to our class with the box to-day, but I have brought a penny."

On the Sabbath following, for fear that some in the congregation might have missed the privilege, the pastor spoke of the matter, saying there would be given an opportunity after the service. So two of us stationed ourselves in the vestibule where every one in passing out must pass one of the boxes, and with our most enticing smiles inveigled pennies out of pockets.

We feel that at least one result was gained: that our people *know* about the girls' boarding school we expect to have in Mexico.

M. B. P.

Northampton, Mass.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts from New England for July and August, 1897.

JULY.		AUGUST.	
Maine	$ 212.84	Maine	$ 36.22
New Hampshire	120.77	New Hampshire	63.00
Vermont	386.34	Vermont	108 64
Massachusetts	3,449.65	Massachusetts	1,000.97
Rhode Island	1,016.87	Rhode Island	149.32
Connecticut	587.72	Connecticut	237.88
Total from New England for July	$5,774.19	Total from New England for August	$1,596.03

Contributions from individuals, churches, etc., in New England, for the American Baptist Home Mission Society, should be sent to Rev. F. T. Hazlewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts for July and August, 1897.

For the General Work.—July.

MAINE, $130.83.

Augusta, 1st, J. C. E., for deficit	$3.00	Augusta, 1st	1.66
West Sumner, for deficit	.58	Bryant's Pond Church, for deficit	.77
North Paris, for deficit	1.00	Bryant's Pond	1.87
Hodgdon, Y. P. S. C. E.	.75	York Ass'n, Basket Meeting	3.50
Union I. V. Bryant	1.35	So. Berwick, S. L. & M. P. Foot, for deficit	3.00
Rockland, Mrs. Alice E. Additon	1.00	So. Berwick	10.00
Franklin, S. S., for Spelman	2.05	Springvale, for deficit	1.50
Kennebunk Church	7.00	Camden, Chestnut St., for deficit	2.00
Sedgwick	3.00	Alfred, 1st, for deficit	2.60
West Buckport, for deficit	3.40	Limerick, for deficit	1.00
Livermore Falls, Band	9.10	Bangor, 1st	64.00
Bowdoinham Ass'n	6.70		

NEW HAMPSHIRE, $70.23.

Meredith Ass'n	$3.37	Claremont, 1st, for deficit	4.00
Salisbury Ass'n	5.11	Antrim, Mrs. C. M. Abbott, for def.	1.00
Antrim	8.00	Dublin Ass'n	4.00
Nashua, 1st	10.00	Portsmouth, Middle St.	27.00
Rumney	3.00	Portsmouth Ass'n, Basket Meet.	4.75

VERMONT, $13.04.

Whitingham	$1.14	Ludlow	2.90
So. Londonderry, 1st Church	4.00	East Hubbardton	5.00

MASSACHUSETTS, $371.57.

Lawrence, 1st	$6.79	Northampton, 1st	11.00
Malden, 1st, for Provo, Utah	20.00	Foxboro	4.00
Colerain, 2d	2.00	Worcester, So. Baptist	6.00
Roxbury, Bethany	3.12	Winchendon	1.00
No. Leverett, Band	3.20	Foxboro, a friend, for deficit	5.00
Berkshire Ass'n, Basket Meeting	2.33	Fitchburg, 1st	17.00
Chelmsford, Central	3.50	Wollaston, Elliot Society	25.00
Boston, Fourth St.	6.74	West Newton (for deficit, 2.00)	5.56
Boston, 1st	2.00	Holyoke, 2d, Juniors	.79
Wakefield	20.00	Springfield, 1st	31.58
No. Brockton, (for deficit, $1.25)	6.25	Southbridge, for deficit	25.00
No. Sunderland Church	6.50	Watertown, Mrs. H. H. Bartlett	25.00
Worcester, Lincoln Square	13.00	Whitman	4.12
Winchester	5.00	Springfield, Carew St. Church	5.00
Foxboro, S. S.	2.00	Springfield, Highland	28.60
Somerville, 1st, J. B. Y. P. U. for tuition at Beaufort, S. C.	3.50	Palmer, M. E. Barrett	5.00
Norwood, C. C. M.	3.00	Thompsonville, Outlookers Band	2.25
Springfield, State St.	17.00	Tewksbury	18.36
Cambridge, Immanuel	10.00	Cambridgeport, Broadway, J'rs.	.50
Northboro, C. J. W., for deficit.	1.00	Old Cambridge, Y. P. S. C. E.	1.25
Salem, Y. P. S. C. E.	8.41	Springfield, Highland	4.22

RHODE ISLAND, $82.38.

Newport	$32.00	Providence, Central (for deficit, $10.00)	18.00
Warren, S. B. Saunders, for def.	5.00	Quidnick	2.38
Pawtucket, 1st, for French work.	25.00		

CONNECTICUT, $143.76.

Mansfield, for deficit	$ 2.00	Norwich, Central, Ladies' Benevolent Union	20.00
Bristol	17.00	West Woodstock	1.00
Norwich, Central, Ben. Union	60.00	Hartford Ass'n	5.00
Waterford, 2d	2.25	Mansfield Cen., Estate M. A. Stores	5.00
New Haven, 1st, Juniors	3.00	Fairfield Ass'n	1.75
Meriden, 1st	11.50	Ansonia, 1st	4.26
Torrington, I. O. Evans, for Mexico	1.00	Hartford, Suffield St., Juniors	5.00
Old Mystic, First Groton	5.00		

MISCELLANEOUS, $26.56.

Mont., Butte, Chinese Mission	$15.00	Literature	11.56

Total July Receipts, $838.37

For the General Work.—August.

MAINE, $92.45.

Nobleboro, Band	$10.00	Milo, for deficit	2.80
Sanford, for deficit	3.00	Cambridge	4.00
Southwest Harbor	4.50	Winter Harbor	3.50
Friendship, for deficit	2.00	Burton Center, for deficit	6.00
Portland, a friend	5.00	West Sumner	5.18
Livermore Falls, for deficit	4.00	Lebanon, for deficit	.40
Wayne, for deficit	1.30	Brewer Church	2.50
Shapleigh, 1st	.20	Great Works	3.85
Belfast, Mrs. A. G. Morey	1.00	Nobleboro, 1st, Ladies' Society	6.00
Islesboro, S. S.	2.00	Nobleboro, Mrs. Lorenzo Hall	.72
Islesboro, Y. P. S. C. E.	1.50	Rockland, 1st	12.00
Winter Harbor, "Willing Workers," for Chinese work	1.00	Thomaston	2.50
East Sumner	4 25	Owl's Head	2.00
		Rockport	1.25

NEW HAMPSHIRE, $35.92.

Goffstown (for deficit, $6.00)	$19 00	Granville, "Mission Stars," for salary of Mary Horney, at Atoka, Ind. Ter.	5.00
Milford, Mrs. O. H. Knapp	.80		
Bradford	11.12		

VERMONT, $1.50.

North Bennington, for deficit	$1.50

For the General Work.—August.—Continued.

MASSACHUSETTS, $111.59.

Ashmont, Mary A. Warren	$2.50	Malden, 1st, Y. P. S. C. E., for Maggie Rattray	5.00
West Newton, F. L.	5.00	Watertown, Miss A. M. Coolidge	12.50
Webster	12.93	Pittsfield, 1st, Y. L. C., Mexico	1.60
Colerain, Mrs. Lucie A. Davenport, for deficit	1.00	Mashpee, Church	.25
Wakefield, a friend	10.02	Brewster	3.50
Dorchester, Immanuel, "Opportunity Circle"	2.90	Cambridge, Mrs. John Paine, for Mather School	3.00
Watertown, Mrs. Furnald, for Mather School	2.00	Dighton, F. L.	3.50
Somerville, 1st, for deficit	5.00	Roxbury, Mrs. Henneman, for Mather School	5.00
Whitman	3.79	Conway, Little Workers	1.10
Haverhill, a friend, for deficit	10.00	Westminster	2.50
Roslindale	5.00	Newton Immanuel (for def., $2.50)	11.50
Methuen, Mrs. M. E. Norris	2.00		

RHODE ISLAND, $148.14.

Providence, 1st Church, for deficit	$100.00	Warren, 1st	32.88
		Providence, 1st Church	15.26

CONNECTICUT, $163.39.

Hartford, 1st (for Morning Star Mission, $1.00)	$40.86	Groton, S. S., by D. W. Bosworth, for Mather School	10 00
Warrenville, Band	5.00	Mansfield	12.00
Deep River, Mr. S. H. Jennings for Mather School	15.00	Torrington, Calvary	2.50
Deep River, Mrs. S. H. Jennings	13.00	Wallingford	24.31
New London, 1st	11.47	Mansfield	4.25
		Mystic Union	25.00

MISCELLANEOUS, $8.00.

O. T., Anadarko	$2.70	Penn., Pittsburg, Mrs. Julia A. Coffin, for Mexico	1 25
Literature	4.05		

Total August Receipts, $560.99

Receipts for Alaska.—July.

MAINE, $12.04.

Rumford Falls	$5.45	Hallowell, a friend	2.00
Hodgdon, S. S. Class	.75	Waterville, Coburn's Classical Institute	3.50
A friend	.34		

NEW HAMPSHIRE, $1.00.

Antrim, Charlie and Robt. Abbott	$1.00

MASSACHUSETTS, $96.88.

Field's Corner, Immanuel, P. D.	$2.00	Malden, a lover of Missions	1.00
Sharon, Mission Coterie	5.25	Winthrop, 1st, S. S.	3.00
Tremont Temple	4.00	Roxbury, Bethany	6.00
Somerville, Mrs. C. H. Sibley	5.00	Springfield, 1st, Bible School	12.42
Lee, S. S.	4.46	Lowell, Branch St.	3.00
Foxboro, S. S.	5.00	Southbridge	15.00
Cambridge, Immanuel	7.00	Palmer, M. E. Barrett	5.00
Jamaica Plain, J. C. E. Soc.	2.75	Dorchester, Temple	5.00
Northboro, Clara J. Wise	1.00	Cambridgeport, Broadway, P. D.	10.00

CONNECTICUT, $7.50.

Ansonia	$2.00	Hartford, South	5.00
Waterford, 2d	.50		

MISCELLANEOUS, $1.00.

Nebraska Valley, Mrs. J. M. Williams	$1.00

Total for Alaska, July, $118.42.

Receipts for Alaska.—August.

MAINE, $10.25.

Portland, a friend	$5.00	West Hampden, Band	5.00
East Corinth, Church	.25		

NEW HAMPSHIRE, $12.00.

Greenville, Mission Stars	$12.00

VERMONT, $2.67.

Montgomery Center, Band	2.67

MASSACHUSETTS, $39.18.

Foxboro, 1st, S. S.	$6 02	No. Adams, Primary S. S.	3.00
Adams	1.00	Swampscott, Mountain Park Mission	5.00
Pittsfield, Morning Side, P D.	3.00	Lowell, Branch St., S. S.	8.66
Watertown, Miss A. M. Coolidge	12.50		

RHODE ISLAND, $3.30.

Providence, Branch Ave., Miss L. E. Wilson's class of girls	$3.30

CONNECTICUT, $28.24.

Essex, S. S.	$10.00	New London, Huntington St., S. S.	5.00
Hartford	1.00		
New Britain, S. S.	12.24		

MISCELLANEOUS, $10.29.

S. D., Pierre, 1st, B. Y. P. U.	$1.89	N. J., At. City, 1st, Y. P. S. C. E.	6.25
Penn., Pittsburg, Mrs. J. A. Coffin	2.15		

Total for Alaska, August, $105.93

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Contributions for the Woman's American Baptist Home Mission Society should be sent to Miss Gertrude L. Davis, 510 Tremont Temple, Boston, Mass.

974

Home Mission Echoes

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"The country for which I lifted up mine hand to give to your fathers."

Vol. I. NOVEMBER, 1897. No. 11.

Miss Stein's Mission School, Fresno, Cal.

510 Tremont Temple
Boston

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

510 Tremont Temple, Boston, Mass.

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HOME MISSION ECHOES.

This paper will be published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents, and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions, with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

TABLE OF CONTENTS.

The Woman's American Baptist Home Mission Society.

Chinese in San Francisco 3
Recessional 3
Notes 4
Letter from Sacramento 5
Our Chinese Schools 6
Baptist Chinese Mission 7
A Night and Morning in Chinatown 7
Letter from San Francisco 8
Gleanings 9
God's To-morrow 9
Needs 19
Receipts 20
Our Schools and Teachers 20

The American Baptist Home Mission Society.

Notes 10
"Go Thou and Do Likewise" 10
Limitless Love 10
Mischievously Misleading 11
Our Chinese Mission in Chicago 11

The American Baptist Home Mission Society — Continued.

Chinese Slavery in America 11
Work among the Chinese 12
Chinese Lena 12
Russian Christianity 13
The Religious Trend in Quebec 14
Do These People Need the Gospel? 14
Receipts 20

Our Young People.

Our Girls:
A Chinese Girl's Wedding 16
Our Little Folks:
Two Little Maids 17
An Evening with the Chinese 17
A Chinese Tea 17
How One Band Succeeded 18
The Children's Pledge 18
From a Chinese Pupil 18
Kah's Temper Cure 18
Mission Band Lesson No. VII.—The Chinese . . 18
The Little City Missionary 19

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. I. NOVEMBER, 1897. No. 11.

The Woman's American Baptist Home Mission Society.

Chinese in San Francisco.

ABOUT 25,000 Chinese live in San Francisco. They live in China-town, and their houses are of brick, three and four stories high. Generally a family occupies one small room. The beds are in tiers or berths, similar to those found in a steamboat. When they have one bed, the woman usually occupies it to sit upon. A small table or stand, two or three chairs or stools, and a few boxes make up the furniture of the room.

Among the foolish beliefs of the Chinese, that of ancestral worship has the strongest hold upon them, and it is the last to be given up when they become Christians. The ancestors of the Chinese are in a large sense their gods, and they think it their duty to honor and reverence them by acts of worship, consisting of prayer and offering. The spirits of these ancestors are supposed to possess many supernatural powers, and are able to go about and have considerable control over the affairs of earth. If their earthly friends please them with their prayers and offerings, the spirits will aid them in return. If not, these spirits will send sickness, or death, or some misfortune upon them. While these spirits have so much power, they are also dependent upon their friends here for comfort and happiness. The Chinese idea is, that after a person dies, his spirit has the same needs and desires as in this life, but he has no means of supplying these needs, or satisfying his desires, except as his earthly friends provide them for him. Those departed spirits who have no friends to present their offerings of food and clothing, must wander about, miserable with hunger and cold, and they are liable to show their displeasure by sending calamities to the earth.

Some of the little girls who attend school in San Francisco have bound feet. The Chinese think it a mark of superiority for women and girls to have tiny feet. If a foot-bound woman marries, she will usually be the first wife. Unless a man is very wealthy, his other wives will have large feet, and they must yield to the first wife, and the children of the family call her mother. The usual age for commencing to bind the feet is about six years. During the first few months of the process, the binding does not seem to be painful. We see the little girls running about the same as usual, and they do not seem to favor the feet, only when they are washed and rebound. Then they sometimes cry all day. Sometimes they are cross, and the parents will say they are very bad. Others will endure the pain so patiently it is pitiful to see them. They sit and cry all day, but will say but little. After a while the little girls remain in their homes, and do not want to go out. The toes, except the large one, are forced under the foot, and sometimes they decay and drop off. The smallest feet Miss Ames has seen are about three inches in length. Of course these girls are crippled for life.—*Selected.*

Recessional.

GOD of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine;
Lord God of hosts, be with us yet,
Lest we forget, — lest we forget!

The tumult and the shouting dies;
The captains and the kings depart;
Still stands Thine ancient Sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget, — lest we forget!

Far-called our navies melt away;
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget, — lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe;
Such boasting as the Gentiles use,
Or lesser breeds without the law;
Lord God of hosts, be with us yet,
Lest we forget, — lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding calls not Thee to guard;
For frantic boast and foolish word,
Thy mercy on Thy people, Lord. Amen.

—*Rudyard Kipling.*

Notes.

AS most of our schools began work October 1st, only a few letters have come to us from our teachers. Miss Elma G. Gowan, who has assumed the position of matron at Hartshorn Memorial College, sends a cheery letter telling of her safe arrival at Richmond, and her pleasure at the outlook for the year. This school has Mrs. Amanda Miller Coleman, Miss Finette Jewett, Miss Belle Clark, and Miss Gowan. We expect great things from such a band of workers.

MRS. MATHER and Miss Kinsman are busy at work at Beaufort, S. C. They cannot do all the work that seems to open to them among the wretched people in their midst, but they have a goodly number of girls in the Home, and are encouraged in the work.

OWING to the yellow fever, our teachers at Jackson, Miss., cannot return to their work at present. We are permitted to have them at our association and basket-meetings, and we hope they can begin their work by Christmas.

INTERESTING letters come from all our Indian schools. Miss Pratt, at Indian University, Bacone, Ind. Ter., is greatly encouraged, as school opened Sept. 14th, with fifty pupils. They are all boarders and preparing for positions of usefulness. Already much religious interest has been awakened, and the prayer-meetings are very interesting.

MISS HORNEY, at Atoka, Ind. Ter., writes that the total enrolment is larger than in any previous year. Last year the opening day brought about eighty pupils; this year one hundred and ten. Mrs. Rishel, the sunny "housemother," has not been away through the summer, and has had various cares, but is as cheery as ever. Miss Alyne Goolsby has left the school, and Miss Blanche Willis, her successor, is winning her way to the hearts of the pupils.

MRS. TAYLOR, at Anadarko, opened school Sept. 9th, but a camp-meeting was in progress near the school, and some of the children did not make their appearance until after it was over. One day the school attended in a body. Caddo George, the leading chief of the Caddoes, has taken the Jesus road, and was baptized Sept. 12th.

MRS. W. S. RISHEL, of Velarde, N. M., sends an exceedingly interesting letter concerning the work needed in New Mexico. The school and preaching services are largely attended. There is great need of more teachers and better equipments. We hope next month to hear from all our teachers.

MISS ELIZABETH SEELEY has begun school at State University, Louisville, Ky. A small number of students have enrolled at present. Many more will begin work after October.

SUNDAY, Sept. 5th, was a bright day at the Kadiak Orphanage. At the close of the Sunday school, in the afternoon, Ofdotia Dora Brown, the oldest girl in the Home, was baptized by Rev. C. P. Coe.

THE twentieth anniversary of the organization of our Woman's American Baptist Home Mission Society will occur upon Nov. 14th. It has been decided to hold an all-day prayer-meeting in Boston upon the 16th of November, having different hours devoted to prayer upon the various phases of our work. As far as possible we hope the local Circles will make the Home Mission meeting in November a season of special prayer for our work. Look in the denominational papers for place of meeting, and the hour.

CIRCLES are now beginning active work after the rest of the summer. Letters are coming to us asking for schools and individuals for which to sew and work. Do not forget that the names of missionary families are not kept at this office. Only names of schools needing supplies can be sent from Boston.

Do *not* send to the Corresponding Secretary for literature or mite-boxes. Send directly to Mrs. James McWhinnie, 510 Tremont Temple, Boston, Mass. Do *not* forget to send postage for the same.

Do *not* forget that we need $3,000 to free us from debt, and we have fifty teachers dependent upon the Baptist women of New England for their small salaries. Do *not* vote the money in your treasury to some object, even if worthy, when these faithful workers need your aid.

Do *not* forget to try and increase the club lists of ECHOES, and also single subscriptions, so we can make the paper pay for itself. Many kind words are coming to us from the men of the churches concerning the paper.

Do *not* forget to press the Precious Jewels list in your church. Some have failed to notice the item concerning this important part of our work.

Do *not* forget to pray and labor for the gathering into the kingdom of those whom God has chosen. Has He given us any talents? Let us use them in reaching the lost ones for whom He died.

THE Primary Department of the Sunday school of the Baptist church of Keene, N. H., aided by the Junior Christian Endeavor Society, has packed and sent a box of clothing to Mary Reynolds Lonewolf, in Oklahoma Territory. This little child has the hearts of many of our young people in New England. We hope soon to have a picture of the "wee girlie."

THE Colored Baptist National Convention met in Boston, from Sept. 15th to Sept. 21st. A large delegation of our Baptist brethren and sisters from all over the country were in attendance. We regret exceedingly that we were not informed of this meeting until a few days before it opened its sessions. We would have gladly given our teachers and mission workers a reception in one of our churches. It was a great pleasure to meet the workers, and also to attend some of the meetings. We have great hope for the future of the Afro-American race. We hope and pray that in their work they may not copy the mistakes of the white people by ignoring, or even hating their white brethren, but may they exhibit the spirit of the Master, who laid down his life for the white as well as black. Love for humanity should characterize every Christian life.

SACRAMENTO, CAL., Oct. 2, 1897.

IT has been with pleasure and satisfaction that we have entered the narrow stairways and dark hallways to reach the little apartments called homes, to greet for the first time after our summer vacation our little shut-in friends, that years of acquaintance have caused us to love. What a thrill of satisfaction it gives us, as we heard from a union of voices, "Oh, the teacher has come, the teacher has come!" then being met by a number of children, each one pulling you in the direction of her own room. Such joy, pleasure, and satisfaction can be found in none other than in the work of the Master.

Our school work has, for the first time since its organization, met with a little delay. Feeling that it would be to the advantage of the work to be farther into Chinatown,

CHINESE FOOT BINDING.

and being somewhat in the arrears with our rent, and to avoid an increase of it during our vacation months, we gave up our room. At the beginning of our new year, the boys of our evening class, upon whom we rely so much, were not at liberty to give us the needed assistance; hence a delay has occurred; but we hope soon to be even better located than before, and move on with an increased interest and number.

An invitation is given to any one who wishes to accompany me into the heart of Chinatown. We will stop at a certain corner, go down three or four steps, enter a store, pass through a crowd of smoking creatures, into a little narrow hallway, on either side of which are sleeping apartments, sometimes to hear the groans and sometimes to get a glimpse of a sick or dying man. But do not stop one moment; pretend to neither hear nor see any of these things. Moving forward, you soon come into a room, dark and dingy, used as a kitchen; turn to the left, gently knock on a narrow door, and shortly you will be admitted to a low square room, whose only light and sunshine is from a skylight, about a foot square; you will now find yourself in the presence of a pretty little woman, whose feet measure just two and one-half inches from heel to toe. She was brought here as a bride of fourteen, six years ago, and the only evidence we have that she has ever been outside the room is a photograph of her to be seen hanging on the wall. In very hot days, when the heat becomes unbearable, she can enter a small trap-door, descend a short ladder, and find herself precipitated in a cool, dark, damp cellar. Who of us would like to seek relief in such a place? The furnishing of her sitting-room proper consists of three or four chairs, sofa, table, and cupboard. She will greet you with a smile, and say in English, "Sit down." She will listen intently, while you give the bright-eyed servant girl a lesson in the first reader, a little instruction in writing, sing "Jesus Loves Me;" then see the smiles, and sometimes a real laugh, as we unroll the parcel of crazy-patch that they are trying to learn to put different stitches upon. Could any of you see or know the pleasure that a few bright pieces of velvet or silk, and a few skeins of fancy-colored threads brings to these two little souls, you would say with me, "O Father, I thank thee that thou hast given me a part in this work."

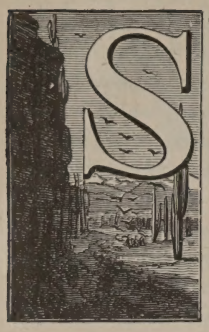
ELIZA WILLSIE.

IN visiting Chinatown, I find it requires tact and nerve. A lecturer from the foreign field once said it required three things to become a good missionary: "grace, grit and gumption," and if you would go with me one day through the slums of Chinatown, you would fully believe the assertion, and find that every one is not fitted for the place. In the first place, you must learn to know when to speak, and how to speak. If the husband is not a Christian, then you must be doubly careful. If you enter an opium den you must be careful not to see the opium waiter, or you will very likely be denied admittance the next time you call. One of my women, who lives in a dark cellar, without one ray of sunshine, has an opium fiend for a husband. He is a fine scholar, both in his own language and in ours. One day when I called I was received quite coolly. I said to the husband, "Don't you like to have me come?" "Yes," he said, "but I am afraid you will tell about this," pointing to the opium tray. I told him he need have no fear. "I do not come to see you; I leave that business to the police. I am sorry to see you smoke the opium, for I am sure it will kill you, and I shall pray God that you may see the folly of smoking it; but if you will permit me still to call upon your wife, I will never inform the police." I have not a better friend in Chinatown than that man. He is always willing to inform me on any subject I ask him about.

PRESBYTERIAN MISSIONARY.

Our Chinese Schools.

BUTTE, MONT., Sept. 20, 1897.



SCHOOL reopened August 30th, after a short vacation of four weeks. All were glad of a short rest, and were equally glad to return to school again. There are twenty-seven pupils now enrolled, and five of them are new pupils, which is encouraging. Several of them have been in attendance ever since the mission started, eight years ago. It is such a pleasure to teach them, they are always so kind and respectful and well-behaved. A word of reproof is never needed.

There are five teachers, one for each evening of the week, besides Mrs. Whitmore, who is always there. Wednesday evening is the church prayer-meeting, which some of them attend. Thursday evening is the mission prayer-meeting, which some of the members of the church attend, either the teacher, pastor, or some of the laymen leading the meeting; then the Chinese, who are faithful in their attendance, always take part. Most of them learn verses, and repeat them in English. A few offer testimony or prayer in English, but they do this mainly in their own language, as they say they can express themselves better thus. Our Chinese baby, little Huie Quong, is a fine baby, seven months old now. He is a model baby, never cries, and seldom even frets, and is beginning to understand both the Chinese and English languages, and will learn both in time. He is generally to be seen in his father's store, and is quite an object of curiosity, if not of interest, to customers. His mamma is learning to read and write in English, and getting along very nicely indeed, but she cannot be persuaded to go outside of her door. The little girl that lives with them is also learning to read and write, but she does not go to school; her brother attends the public school, as well as the mission. The boys are nice to him, and his teachers are very fond of him, he is such a nice boy.

The boycott gave the Chinese much trouble, until they appealed to the judge of the Circuit Court for protection, and a redress of their wrongs. He issued an injunction on the various Unions which were persecuting them, and they will be brought to trial for interfering with lawful business.

The school year opens encouragingly for the Chinese. The opposition to them is visibly lessened in the church. People generally are interested in their success in the boycott case. There are as many as twenty-five Chinese laundries in the city, all apparently busy. The mission home has been repapered and refitted, and looks very neat and inviting indeed. A new organ has been bought for the Home, upon which two of the boys play very nicely for their meetings. They have the Lord's Prayer, written in Chinese and framed, hanging on the wall, besides mottoes and smaller ornaments. Several of the Gospel hymns are written in Chinese upon cloth, and are hung upon a standard. They are sung to the tunes in the books, accompanied by the organ. The Christian Chinese are very faithful, and worthy of all the help that can be bestowed upon them.

MRS. J. WHITMORE.

DEAR FRIENDS AND TEACHERS: It has been reserved for me to close the exercises of this evening, with the few words at my command which can best express our gratitude and affection. It is the fashion of to-day among some to measure the power of the Chinamen to be, to do, and to suffer, by what they see of our outside, an exterior which, to your trained eyes and educated tastes, may not be attractive. Our strange language, our tawny skins, our uniform dress, our ancient customs, and the humble position which we occupy, are themes of amusement, criticism, and often, too, of ill-natured jest. They do not know that the words love, purity, obedience, reverence, and thankfulness, have a meaning in the Chinese language as dear to our hearts as to those of the most refined Americans. It has cost us many long hours of patient labor to give these words, so familiar to you, their English pronunciation, but from the first day that we stepped upon your soil we have understood their meaning, as expressed in the smile in your eye, and the kindly tones of your voice whenever and wherever we have met them. When to these have been added, as in the case of my classmates and myself, your efforts to enlighten us upon the great truths of the Bible, of the love of our Heavenly Father, we have no language with which to tell our gratitude but in these simple words: "In Jesus' name we thank you."

Travellers say that the China of twenty years ago is not the China of to-day; that out of the old nation of the past is rising a new one, eager to drink from the same fountain of freedom and knowledge which has made America the brightest land the sun shines on. It was the hand of God that opened the Golden Gate of the Pacific to us, and bade us venture in, and His the voice which commands you Christians to feed our thirsty and starving souls with the riches of His grace. Some of us will go back to China. It is our fatherland, and dear to our hearts. You would not have it otherwise. But we go not as we came. We go to tell our countrymen of Jesus, who died to save us; to plant upon our heathen altars the sacred symbol of the cross; and to teach our brethren that the way to happiness is the way to heaven. We go to teach the songs we have learned here, and when, long years hence it may be, we reap the blessings of the Gospel of Christ, our children's children will have reason to say, as we do, "God bless all Christian teachers, and the friends of Chinese missions."

A PUPIL AT BUTTE, MONTANA.

A CHINAMAN recently died at Neponset, Mass., who would furnish a good example of Christian giving to many of his white brethren who are far richer. He sent $160 to China to establish a Christian school. He sent $300 to his sister there. He collected $1,100 from his Chinese neighbors to found a Chinese orphanage. Last spring he contributed $75 to the church he attended at Neponset. He was continually giving, and his gifts were always liberal.

Baptist Chinese Mission.

FRESNO, CAL., Sept. 27, 1897.

DEAR MRS. REYNOLDS: We left San Francisco one week ago. On that day I mailed to you photographs of our mission home and of my class, including one or two visitors. Photographs of Goldie were sent at the same time. I intended sending them earlier, but my vacation seemed so full of duties that I neglected doing so. With the exception of a few days, Goldie was with me, and my time was mostly given to an effort to save her. A few days before leaving, a legal paper was signed by both parents, relinquishing all claim to the child, and agreeing that I become her legal guardian. I hold the paper for a little while at the request of the father, before placing it in the hands of a lawyer. I left her with her parents. It seems the father's creditors will not allow him to send the child from the city till they are secured. While with me in San Francisco she was frequently seen in Chinatown, and I took her twice to call upon the family who held her, and from whom I took her in July. There is now an effort being made by which the father may receive a loan for some months. In that way we hope the child will be entirely set free very soon. Some of us must needs be security for the father, or he can never get the loan. I think he will not pay any of it soon, but in time he may pay it all, and if we have made it up, whenever he does return it, it can be used for the child's education. If he fail utterly to pay, the little one will be safe at least. Dear Doctor and Mrs. Hartwell reached San Francisco just before I left. He is very ill. I could not see him. Christians are praying constantly for his recovery, and we believe God will raise him up to help us once more. The children are all left in China.

CHINESE COSTUME.

Our work in the school-room and in the homes will begin very soon. We need your prayers, that we may be used of God to win souls to Himself. I find that several of the Chinese children are in the public school. We had an exceedingly interesting Sunday school yesterday. I found myself very happy teaching my class of Chinamen again. Most of the Chinese are in the vineyards, trying to save the last of the grapes. Although we did not rest this summer, we find ourselves a little stronger than when we left here in July. The change of climate did us good. We realize each day our loving Father's tender care.

S. E. STEIN.

We would say that pictures of Goldie can be obtained, by application to the Corresponding Secretary, at fifty cents each. State whether the picture with Chinese costume, or American costume, is preferred. Any money secured from these pictures will be used to pay the liabilities of Goldie's father.

A Night and Morning in Chinatown.

A WEIRD trip into darkness and heathenism, so it seemed to the little company under the escort of a policeman in citizen's clothes. Bazars, large and small; provision stores, with unheard-of flesh and fruit for sale; restaurants of all grades, but chiefly of the repulsive order; joss houses, with incense burning before the great images of the gods; opium dens without number, a little room about ten feet by six, with no window, and but one door, accommodating from ten to fourteen smokers, lying in rows upon bamboo tables or divans; dark, narrow, underground passages, leading from one street to another, through which we passed in single file, holding to each other by hand or garment; broken doors and tables in empty rooms, where gamblers had been surprised and routed; all this and more, both in measure and quality, — such was Chinatown by night.

AMERICAN COSTUME.

BLUE skies, bright sunshine; a Chinese church having a membership of eight hundred Christian men and women; a goodly audience, the men on one side of the church, and the women on the other; bright, intelligent, earnest faces, representing all walks in life, from the slave, ex-slave and laundry man, to the wealthy real estate dealer; little children with their mothers, gaily decked with oriental embroideries; hearty responsive reading of the Scriptures in Chinese; singing in English by a quartette of young men; earnest attention to a Gospel message, given in English and repeated in Chinese by an interpreter; Sunday school and kindergarten work, carried on by the Chinese. Such was a morning in Chinatown. What made the difference? The Gospel of Christ.

MRS. A. B. COLEMAN.

SAN FRANCISCO, CAL., July 24, 1897.

DEAR FRIEND: In compliance with your request, I will tell you something of my work among the Chinese in this city. The greater part of my time is given to the children. I have a day school of about twenty-five pupils, ages ranging from five to thirteen. These come principally to study English, yet most are glad also to study Chinese. Our pastor, Yong Kit King, teaches Chinese two hours and a half each day. I teach English about four hours and a half daily. We have devotional exercises, in which a Bible lesson is given, or Scripture verses are learned and recited. Gospel songs are sung, and prayer offered. The lessons are sometimes given in English and sometimes in Chinese.

Some songs are in one language, some in the other; the Scripture verses in both. The verses which I select for them are those which contain the fundamental truths of Christianity. I have these recited almost daily, so that all may know at least the plan of salvation, and the love of God for them. On Friday afternoon the Chinese teacher gives a Scripture lesson in Chinese.

On Sunday we gather the children of this school and the kindergarten into a Sunday school. As the parents of nearly all the children are heathen, they do not care about the children coming, so we usually go around just before Sunday school time, and ask them if they are not coming. When the parents see we take so much trouble to have them come, they hardly like to refuse to give their permission, and now we get the greater part to come. On the average we have about forty. This is much better than a few years ago, and we do not find the parents making as many excuses for keeping them home as formerly, both of which are reasons for encouragement. We use the pictures and illustrations of the lessons. Most seem interested, and we find many know considerable of the Gospel, and often take the truths they learn to their homes and repeat them there. These children are just as quick to learn as those of any other nationality. Some especially commit to memory very rapidly.

I wish I might tell you that many of these children are Christians, but as yet there are only a few. But we are praying and expecting to see more come out for Christ. It is very hard for a Chinese child of heathen parents to be a Christian. Not long ago the father of one of our nice little boys told the boy to place incense before one of the idol altars in his home. The boy did not want to do it, so walked very slowly towards the place where it was, and just as slowly got up in the chair to reach it. The father watched him to this point, and understanding his motive, I suppose, then snatching some kind of a stick in his hand, hit him so hard on the side of the head that he fell to the floor almost senseless. Most of the children *at school* will say they want to love Jesus, but few say so at home. About an hour a day, while the Chinese teacher is teaching, I visit in the Chinese homes, and try to tell a few there of the way of life. Some are quite willing to listen, and seem to want to know about the Jesus doctrine, and I believe would become Christians if they felt they were free to act for themselves. But they think they are under the authority of husband, or father, and must still cleave to their idols when their relatives so command. Very lately, one woman said, "I want to love Jesus, but my husband won't let me, but by and by perhaps we will all be Christians." Occasionally we meet a woman who seems to realize she is a sinner and would like to hear of a way to be saved. But often the difficulty is to convince her that Jesus is the only Saviour. She asks, "Have you ever seen Jesus? How do you know He is the true God?" One who asked this question said to me when I saw her last week, "I am bad. I know when I die I shall go to hell." "But," I said, "Jesus does not want you to. He came down to earth because He loved us. He took our punishment by suffering and dying for us. If we believe and trust Him, He will take our sins away." It seemed like good news to her, but she could hardly believe it. There are some who listen because they do not want to be rude, or because they want our help in some way, but seem to have but little interest; yet we are glad to give them some of the Gospel, even in this way, for we know "the entrance of the Word giveth light."

The attitude of the Chinese in general is much more favorable than it was a few years ago, and so we are encouraged to hope we may soon see more coming to Christ.

MARTHA J. AMES,
Missionary of W. B. H. M. Society.

A CHINESE opium-joint, visited a little past midnight, appeared like a half-way house to hades. One Asiatic was in the De Quincey dreamland; another was hitting the pipe, and gave us an exhibition of his method — then begged money to buy more opium. We saw the aged Chinamen, for an evening prayer, come out and light up their joss-sticks, whose fire and smoke were supposed to keep away the evil spirits.

OUR little Chinese baby, Huie Quong, is a fat little fellow of four months. At one month his parents gave a big dinner, and invited in all the friends to celebrate their son's birthday. At this time the name is given the child, the hair is generally shaved and the queue started to grow, but in the case of Huie Quong his head was not shaved, as he is an American citizen, and is to be brought up as such. However, he received his name, and an abundance and variety of presents, such as gold bracelets, silks, money, etc. He is a dear baby, and is a great curiosity in his father's store. His people say he is to be a missionary some day.

Gleanings.

OUR readers will not have forgotten the Hon. W. N. Sheats, Superintendent of Education for Florida, who succeeded in having an unconstitutional law passed by the State Legislature, forbidding mission schools, unsupported by the State, to educate or board white or colored students in the same building, and under the same teachers, nor his unsuccessful attempt last winter to secure the passage of an amended law to the same effect. Although reëlected by a lesser majority, he is likely to go out of office, as he has been elected president of the State Agricultural College.

THE opening of the Klondike field, and the rush of miners, have called the attention of the religious organizations, and the Presbyterian Board of Home Missions has sent two missionaries to Dawson City, the Rev. S. H. Young, of Wooster, Ohio, and the Rev. G. A. McEwen, of Farmington, Mo. Mr. Young has already had experience in Alaska, having been engaged in home missionary work there for ten years. They will proceed to their destination by the Chilkoot Pass.

NOW it is the Russian Church that is looking towards union with the Old Catholics. At the recent annual congress of the Old Catholics in Vienna, Father Janisheff, the father confessor of the Czar, was present, and told the Congress that the Holy Synod had appointed a commission to consider the possibility of the union of the two churches and to promote its realization by every means in its power. He himself was a member of the commission, together with two archbishops and a bishop, who were also members of the Holy Synod, and had been instructed to convey their cordial greeting to the Old Catholics of Vienna. Some interest was aroused by the fact that the local press censor, in looking over a prologue in verse, written for the occasion by a lady, confiscated some references to freedom and concord which it contained.

TO illustrate the disadvantages from which negro education sometimes suffers under the system of separate education, we will take the action of the Board of Education in Augusta, Ga. The six teachers in the white high school receive $6,525 salary; the two teachers in the negro high school received $1,170. The negro high school had sixty pupils last year, and the promotions promised a hundred for this year. But the Board of Education for the city has voted to close the school "for lack of funds," even though they are to receive eight thousand dollars more from the State than last year, and they have the right to levy what taxes they need. Well, we guess that the negroes will raise that money themselves before they will allow the school to be closed.

ANOTHER illustration of the difference between a white man and a negro in Georgia, comes from Macon, Ga. The city has purchased a fine new ambulance with rubber tires and all equipment for the relief of the sick and injured in emergency cases; but only a white man or woman can be carried in the ambulance. Ring up an ambulance, and the question will be asked over the wire: "Is he white or colored?" If he is a white man, the ambulance will come. If he is a colored man, the Black Maria police wagon is sent, with a blue-coated policeman to take the negro to the hospital.

THE direction of the appropriations by Congress for the support of Indian schools under denominational control is likely to lead to the closing of the Bureau of Catholic Indian Missions at Washington. The new plan is a better one: that the various archbishops shall supervise the education and civilization of the Indians in their territory. An annual collection is taken up in all the Catholic churches in the country for Indian and negro missions, and this ought to be sufficient to carry on the work. It is a very serious question whether the church has not lost ground among the Indians, under the present policy.

ATTENTION has been called of late to the large number of people in Southern California who use the Spanish language, and are in need of evangelistic work. The Rev. A. B. Case, for some years a missionary of the American Board in Mexico, who removed to California on account of his health, has been carrying on an earnest work among them, and speaks of the great opportunity, if only workers could be found. Similarly the *Christian Standard* speaks of the need among the Armenians in this country, among whom there is good opportunity for work, even beyond the extent to which it is given by the Congregational churches.

THERE are 40,000 Poles in Buffalo alone. A Polish Roman Catholic priest has been converted there, and is preaching Christ with good success.

God's To-morrow.

ON the level stretches of dusty road,
Plodding along 'neath the weary load
Of every-day cares, and doubts, and fears,
'Tis hard to be brave; yet the mist of tears,
By a resolute will kept bravely back,
Though blotting and blurring the onward track,
Pierced by the sunbeams of hope, may follow
The beautiful colors of God's to-morrow.

Be patient, dear, when the hands grow weak,
And the words of cheer that the lips would speak
Falter and die in a voiceless prayer;
For a blossom is folded in every care,
And hidden deep in each doubt of thine,
A dewdrop of truth doth glimmer and shine,
Waiting the light that shall surely follow
The flush of the dawn of God's to-morrow.

To-day may be long and hard to bear,
But God will answer thy yearning prayer.
Each feeble struggle towards nobler life,
Now choked by the weeds of passion and strife,
Each helpful impulse, each lofty thought,
To a glad fruition shall be brought,
When the angels, whom thou hast called Pain and Sorrow,
Shall gently awake thee in God's to-morrow.

— *Mabelle P. Clapp, in Christian Register.*

American Baptist Home Mission Society.

Notes.

THERE is a growing disposition, on the part of the more intelligent, sober-minded, and broad-minded colored Baptists of the South, for coöperative relations with Northern Baptists in their missionary work in Africa. This feeling, notwithstanding the utterances of a few ultra race men, will probably find expression in practical forms ere long.

AT Babel the process of separation began; at Pentecost, the process of unification. Racial antipathies should be lost in the strong tide of Christian love.

THE Colored National Baptist Convention, which met in Boston in September, gave an opportunity to many to observe the wonderful progress made by the colored people since their emancipation. White brethren in attendance at the meetings expressed their amazement at the ability shown in the addresses and discussions; and the Sunday congregations of several white Baptist churches of Boston listened with interest and profit to sermons from leading colored ministers attending the Convention. The outlay for the elevation of this race is already bringing large returns, and further sowing will be attended with greater harvests of noble Christian character and achievements.

GOLD, held in the strong grip of hard quartz rock, must be liberated by crushing the rock in stamp mills of tremendous power. Call that rock selfish covetousness, then how shall its gold be got for circulation in the Kingdom of God? Must not the trip-hammer of truth from Christian pulpits pulverize the rock?

THERE is a higher law than that of tithes. It is the law of love. Love laughs at the locksmiths of the law; cannot be bound by their limitations. Love says, not what is the least I *must* give, but, what is the most I *can* give? Love alone understands the words of the Lord Jesus: "It is more blessed to give than to receive."

MARGARET BOTTOME gave for her last word at Ocean Grove, last month, this sentiment: "When God says to you 'My grace is sufficient for you,' remember that He does not render you a *reservoir*, but a *channel* of His power. It is still '*my* grace.' It is only yours as you abide with Him."
—*J. W. Weddell.*

"Go Thou and Do Likewise."

HOW did the good Samaritan? Having compassion on the maltreated man, did he say: "I will give him a tithe of my oil and wine and money, and that must suffice?" No; he poured them out freely as needed; and not only so, but went on foot that the unfortunate man of a hated people might ride, stayed by and steadied and cheered him until the inn was reached, paid the innkeeper to take care of him, saying as he departed, "If you spend more than this and are in debt, when I come again I will repay thee." In meeting the religious needs of our neighbors, whether Chinese or Africans, Indians, Mexicans or others, we are to do likewise; help them on their journey, give them our steadying hand, and when we are unable to render personal service, say to the Home Mission Society, "Here is money; take care of them as you think best, and if you get into debt for it, let me know and you shall have more." Love in that Samaritan's heart rather encouraged the innkeeper to go into debt, if he thought the patient's condition required it. When will fervent, compassionate Christian love speak in this manner to a Society which has in its keeping those whom Providence has put in its way? "Debts are to be dreaded." Yes. But the death of a man for lack of a little more money is more dreadful than a debt.

Limitless Love.

Tune: Lyons.

OH, the limitless love of the Saviour of men!
I will sing it and tell it again and again;
From the glory of heaven to the cross and the grave,
He came and He suffered — to seek and to save.

Now His limitless love invites to its feast
Whosoever will come, e'en the lowest and least;
At the door He is knocking, at your heart and mine,
With a yearning compassion, and patience divine.

Ever blessed Redeemer, enter in, enter in,
Bringing pardon and peace, and the cleansing from sin,
And the joy of acceptance — beyond all I dreamed!
By Thy limitless love, I'm redeemed, I'm redeemed!

Oh, tell the glad tidings, proclaim it abroad
Among all the nations and win them to God;
Let the ransomed on earth and the ransomed above
Adoringly sing of His limitless love!

—H. L. MOREHOUSE.

Mischievously Misleading.

A RECENT article in the *Independent*, alleging that Home Mission work in the West is overdone, has greatly disturbed some who have seen it. The case presented is utterly unfair. To parade the religious condition of a town of 400 population, as if it were a typical case; as if this were the kind of work in which missionary societies are principally engaged, is most mischievous. In Colorado, it is doubtful if there is such a town in which there is a Baptist church along with churches of several other denominations.

Per contra: Before me is a list of 26 counties and of 32 county seats in Colorado without a Baptist church or minister. In these are two cities of 3,000 each; three of 2,500 each; thirty from 1,000 to 2,400 each, and forty-eight from 500 to 1,000 each, without Baptist churches or ministers. This ought to be sufficient answer to the charge that Home Mission work is overdone in the West.

Furthermore, the statement that we encourage the organization of churches with only two, three, or five members is untrue. For many years it has been the policy of the Home Mission Society not to encourage the organization of churches unless at least ten members are found, and then where there is reasonable prospect of growth. Much more might be said, but this may be sufficient.

Our Chinese Mission in Chicago.

FOR several years the Home Mission Society, in coöperation with several Baptist churches of the city, has carried on work for the Chinese of Chicago. The mission premises are the second story of a business building, in the centre of the city. About twenty Chinese were at the Sunday afternoon school, most of them remaining to the preaching service in Chinese. The regular services at night have an attendance, usually, of forty or fifty. The Chinese missionary, Lee Si Tung, is a native of Canton, China, and the son of a deacon in the American Baptist church there. His sister is the wife of the Chinese missionary in New York City. His wife and five children are with him. The oldest boy, about twelve years of age, speaks English well and acts as interpreter for his father, whose knowledge of English is very limited. There are out stations at Englewood and Elgin, which the missionary looks after from time to time. In and around Chicago are about thirty-two Chinese Baptists, who are connected with several churches. They find a bond of union in this mission.

Worthy of all commendation are Mr. Pickett and his daughter, who for years have given themselves, without remuneration, to this work. They feel that this is their divinely appointed mission. Witnessing their devotion to these benighted strangers on our soil, and learning of their zeal and faithfulness in this service, we felt on leaving the place that theirs at last would be a crown brighter far than that of many who fill more conspicuous places in our churches. The Lord be praised for such self-denying laborers, who adorn the doctrines which they represent.

Chinese Slavery in America.

THE *North American Review* for September contains a startling article with the above heading. It relates to the importation and sale of Chinese women in San Francisco, and is supported by such statements from those connected with missions in that city as to leave no doubt about its truthfulness.

"The large Chinese settlement in San Francisco (about 20,000) has made this traffic in human beings not merely possible, but a business followed as a means of profitable investment, under the protection and patronage of two Chinese Societies, and here, in the heart of an American city, we find one of the best organized slave marts of modern times, fostered by as motley a band of criminals as could be produced in any portion of the uncivilized world; a band numbering at least 3,000, who derive their support directly or indirectly from the sale and barter of female slaves." The writer, Charles Frederick Holder, proceeds to state that, of the 2,500 females in that city, it is estimated that about 1,000 are legitimate wives, "the remaining 1,500 being slaves in the fullest sense; girls kidnapped from their homes in the Orient, brought to America by fraud and imposture, passed through the custom-house under false oaths in fear of death or dire consequences, put up at auction before professional slave-merchants, knocked down to the highest bidder, and condemned, in the majority of instances, to a life under duress in the Chinese brothels of an American city."

Particulars are given of the methods whereby they are lured away from homes in China, and how adroitly the whole nefarious business is managed, so that it is extremely difficult to detect or convict those engaged in it. They are sold at prices ranging from $500 to $3,500. Protestant missionaries in San Francisco have manfully sought to check this business, and after bitter and protracted legal fights have succeeded in extricating and saving some.

"It is difficult, if not impossible," says Mr. Holder, "to present adequately the full horrors of this practice of slavery; yet they should be known, and doubtless the mission authorities will tell the whole story to those engaged in philanthropic work."

To rescue these unfortunates, to coöperate with lawful authority in suppressing this horrible traffic, and to create among the Chinese themselves a Christian public opinion against it, is directly a feature of our missionary work in San Francisco. Can we slacken effort there while such things exist?

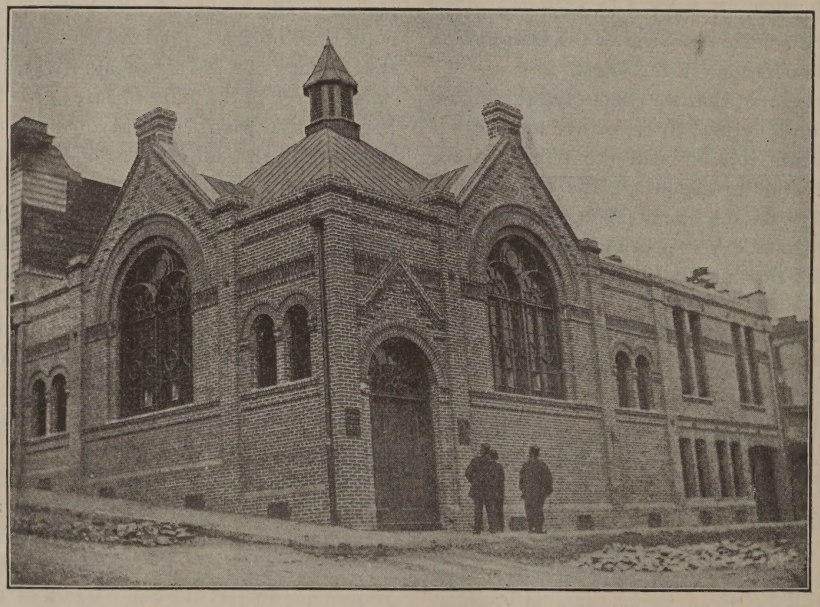
"IF you are getting lazy, watch James. If your faith is below par, read Paul. If you are impatient, sit down quietly and have a talk with Job. If you are just a little strong-headed, go and see Moses. If you are getting weak-kneed, take a look at Elijah. If there is no song in your heart, listen to David. If you are getting sordid, spend a while with Isaiah. If you feel chilly, get the beloved disciple to put his arms around you. If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land."

Work among the Chinese.

I AM here to-night with gratitude to God that the people of this land have let the Gospel light shine, and have taught us how to worship Him and to preach His words to others, and how shall we get that word without a preacher? In the work in California there were twenty-two Chinese missions. While I was there, I took one of them in the week evenings, Ching Kang one, and three of the missionaries took turns in preaching in our central mission on Wednesday evenings, with prayer-meetings Sunday noon, and evening services. After the preaching we gave an opportunity to our brethren to give their moneys.

In 1890 and 1891 we raised over $5,000 for our self-supporting new church in Cañon City. Our missionary society supports two missionaries, who go from place to place establishing preaching-stations and free medical schools.

In 1894, the Lord called me to two neighboring missions, where I preached for one year, and thank God that during that year ninety Chinese were converted. I left California on the 2d of July for Boston. There are more than 2,000 Chinese in the city of Boston, and many of them know nothing of the salvation of Christ, and there is no other name given under heaven whereby men may be saved except by Jesus Christ, who is "able to save to the uttermost." I felt that it was my duty to remain here with my people, and endeavor to bring them to Jesus; and so I stayed here. We have already had ten conversions since I came! One of these converts gave testimony at one of the meetings: "This Holy Bible is like a sweet orange to a man who knows how to eat it. Two men began to eat an orange who never before had tasted of one. One began to eat it peel and all; it tasted bitter and he threw the whole of it away. The other peeled the fruit, ate it, and enjoyed it. We, after the same fashion, find sweetness in this Holy Bible!"—*Congregationalist.*



CHINESE BAPTIST CHAPEL IN SAN FRANCISCO.

A RED-FACED man accosted a delegate to the California Christian Endeavor Convention. He said: "I see by the papers that you people are great on temperance. What do you expect to do? D'ye think you could make a temperance man out of me?" "No, sir," was the answer, "very likely not. But we're after your boy."

Chinese Lena.

FOR the most part in the language in which the story was told to me by one of the old-time missionaries of the American Baptist Home Mission Society, I give it to the readers of THE ECHOES.

Elenor Simpson, known in Sonora, Cal., as Chinese Lena, was born in China. She was sold by her mother, when she was quite young, as a slave, and brought to this country by her purchasers for purposes of prostitution.

After some years she came to Sonora, where she was taken so seriously ill that she was abandoned in the streets to die. Here she was found by a colored man, Tom Simpson, formerly a slave, who took her to the cabin of a colored woman, Eliza Davis, a member of the Sonora Baptist Church. This woman was, before the war, a slave, but had purchased her freedom by the payment of $1,200 earned by laundry work for the miners.

Here, under the care of Doctor Franklin and "Old Ship Zion," as Eliza Davis was called by the members of the church, a favorite expression of Eliza's in the conference meetings, Lena was restored to health. Soon after, Tom, her rescuer, married her. About this time several young colored women had gathered themselves together for the reading of the Bible, meeting in the afternoon of the Lord's Day. To these meetings both Eliza and Lena were invited. The name of the youngest of these colored women was Lucy Bell, who, though she was not at that time a member of any church, was the only one who could read.

In 1869 Rev. Samuel Hill, commissioned as a missionary of the American Baptist Home Mission Society, came to Sonora. Shortly after his arrival he baptized Lucy Bell, receiving her into the Baptist church.

A few weeks afterwards, Mr. Hill was accosted on the street by the Chinese woman, who said, "I want you to baptize me, as you did Lucy Bell." The preacher, although he had noticed the attentive habit at church of Lena, was, nevertheless, startled by her words. "Why, Lena," he said, "why do you wish to be baptized? What do you know about it?" "Oh," said she, "you say, when you baptize Lucy Bell, you say this the way Jesus baptize. I love Jesus, and want to be baptize."

The astonished missionary, on his return to his home,

accosted his wife with, "What next? Lena Simpson wants to be baptized!" Lena was invited to meet the committee of the church, and, as a result, she was accepted for baptism. So soon as it became known that she was to be baptized and unite with the church, all the bitter prejudice of the community was aroused against her. There was not then in the place a Chinese member of any church, although there were several converts among the men. Indeed, on her baptism Lena proved to be the first Chinese woman convert to Christianity baptized in the history of modern Baptist missions, at home and abroad.

Intimations had been given that the baptism would not be allowed to take place, so that there was more or less or alarm on the part of the timid ones.

On the night of the baptism the house was crowded with a company whose curiosity had been thoroughly aroused, and much comment was made concerning the candidate's past position and life; but when the pastor had concluded his sermon from the text, "What God hath cleansed, that call not thou common and unclean," and when Lena stepped forth in obedience to the exhortation, "Look upon her! a child of the King, cleansed by the blood of Jesus! Look upon her, and remember that he who offends in the least one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea," and when she rose from the death to the old life of sin to the new life of righteousness, if opposition had been intended, it was silenced from that moment.

For many years she has proved herself by her earnest Christian life to be a child of God. It was interesting after her baptism to watch her in her work, especially among her own people. "You 'fraid of devil; burn blue lights, keep devil off; don't dare go to cemetery at night, 'fraid of devil. I'm no 'fraid; Jesu keep me." Among the vile women of the town she would go with her simple message, "You bad woman, you lose your soul; go to hell, 'less you repent. Jesu forgive me. He save me. He save you, you believe Him."

She gave touching expression of her love of Jesu, as she termed her Saviour. She put to the blush many who professed Christ, and were intellectually her superiors. I do not know whether Lena Simpson is now on earth or not, but what a meeting will that be, when these simple colored folk and their sister from across the sea are united again in the presence of their adorable Redeemer!

FRANCIS T. HAZLEWOOD, D. D.

REV. G. W. Hicks, writing from Elk Creek, Oklahoma Territory, says: "The Indians are learning every year how to proceed in farming. They see how I do, and some try to do likewise. They see my fruit-trees, and they want trees. They look at my alfalfa, and they want seed. I wish I could furnish them seed next spring. They peep over the fence at my garden, and say, 'What is that?' 'Is this good?' 'Give me some onions,' 'some radishes.' They notice when I begin work in the spring, and soon they are about their fields, fixing fences, or cleaning off the ground for plowing."

Russian Christianity.

IN sending missionaries to Alaska, where the Greek or Russian Church has long been established, and in missionary work among the Russians coming to the United States, it is well for us to understand their need of the true Gospel. As throwing light on the subject, we find in a recent article on "Holy Russia," by a special correspondent of the *New York Tribune*, written from Moscow, the following statements about religion in the heart of Russia:

"Within the Kremlin and close to the Redeemer Gate is the Ascension Convent, founded by Princess Eudoxia five centuries ago, and used until the reign of Peter the Great as the burial-place of the wives and daughters of the Czars. The visitor is conducted from one sarcophagus to another, and is told the names of the Empresses, Regents, and Princesses, and how one was poisoned, and how another was beheaded, or driven into a nunnery. The tombs are covered with moth-eaten velvet palls, fringed with faded silver lace or golden tinsel, and everywhere there are incrustations of the dust of ages. Nuns in black gowns and veils hover about the tombs in congenial darkness, crossing and prostrating themselves before jewelled icons. There is an open coffin near the entrance of the church, and around it there is a pathetic group of mothers with sick children, suffering from wasting diseases. The nun is droning short prayers and making mysterious passes in the air with her hands. Then she takes a baby in her arms and presses it down into the open sarcophagus, until it rests upon the skeleton of a departed saint. The mother, meanwhile, is prostrate upon the pavement, convulsively crossing herself. When she rises to take back the child, she strips off one of the garments, and the nun crams it into the coffin and holds it for a few minutes close to the venerated relics. The garment is then wrapped about the child, and the mother crosses herself devoutly, and with tear-stained face turns towards the doors. This is Holy Russia, saturated with Oriental mysticism and medieval superstition. When one witnesses such a scene he forgets the picturesque Moscow which he has come to see, and thinks only of the degradation and ignorance.

"One of the most conspicuous churches for bizarre effects is the little Iberian chapel at the Resurrection Gate, where the Czars pause for silent prayer before entering the Kremlin. There the Holy Iberian Mother is enthroned among diamonds and pearls, with angel heads around her; and every hour of the day there is a crowd of pilgrims and worshippers prostrating themselves on the pavement before the miraculous icon from Athos. The picture is carried in a coach-and-four to the beds of the sick, to marriage feasts, to the baptism of children, and wherever a special blessing is required for those willing to pay well for it. Marvellous is the conjuring power of religious pictures over the Russian mind! Thousands pay their homage to the Iberian Mother every day, burning their tapers and kissing the picture with every sign of faith and adoration. Moscow seems to be wholly given up to the kissing of icons and bones, and this habit can hardly fail to be one of the commonest sources of contagious diseases."

The Religious Trend in Quebec.

THE results of the last two electoral campaigns in the Province of Quebec have shown, beyond a doubt, that the people are no longer willing to be dictated to by their priests in political matters, and may have led some to imagine that the French Canadians were on the point of breaking away altogether from their Church, and of entering the ranks of Protestantism. Not so at all. The people have claimed the liberty to join the political party of their choice, to vote for whichever representative they liked, but they have by no means intended to show distrust in their Church. They believed their leaders wrong in supporting this party instead of that one, but they never in any instance blamed the Church for it.

The title of "Eldest Daughter of the Church," which old France bore for centuries, could to-day be fittingly applied to the Province of Quebec. From the beginning of their existence as a people, these French Canadians have rightly been spoken of as a religious people. History bears them this testimony. Time, which brings so many changes, has not yet altered to any great extent the devotion of the people to the Church of their fathers. A glance at the Province would convince anybody of the truth of this statement.

Nine hundred churches, valued at over $37,000,000, scattered through the country; 900 parsonages, with the palaces of the cardinal, archbishops, and bishops, the whole valued at $9,000,000; twelve seminaries, worth $6,000,000; seventeen classical colleges, $850,000; 259 boarding-schools and academies, $6,000,000; 800 convents, $4,000,000; and sixty-eight hospitals and asylums, $4,500,000; a total of $61,950,000 in church property, all erected and maintained by the contributions of a small and by no means rich people, serve as a proof of what has been said. People do not give to nor pay for things in which they are not interested.

The regular attendance of young and old at church services, the immense throngs of people yearly crowding to the shrines of Notre Dame des Lourdes, Ste. Anne de Beaupre, St. Blaise, and others, in the hope of obtaining bodily and other blessings; the crosses standing along country roads, around which can be seen, almost every night during the month of Mary (May), men, women, and children kneeling and repeating their beads, further establish the fact.

Although the people, generally speaking, are religious, much attached to their Church, and ready to fight for it, we must acknowledge that a full acceptance of the dogmas of the Church, and the practice of its teachings, are to be found only among women (more especially those educated at the convent), children, and the most illiterate.

By an abuse of their power, as well as by their conduct, sometimes shameful, the clergy are driving many of the faithful into open rebellion and infidelity. What took place in France may happen here unless the pure Gospel is preached and accepted.

Among the educated class, a great many have lost confidence in their Church and in religion — the two things are one in their minds — and such are seldom, if ever, seen in the confessional, and almost never with beads in their hands. This I noticed, not long ago, while attending the funeral of an uncle. Among those present were the Prime Minister of the Province, two judges, and several lawyers and physicians. While others turned their rosaries in their hands, these remained motionless, listening, with more or less interest, to the music. Not one of them used their beads. Let us trust it was because secretly they had no faith in the "vain repetitions," knowing full well they would not be heard for their "much speaking." — *The Canadian Baptist.*

Do These People Need the Gospel?

IT is now more than three and a half centuries since Jacques Cartier landed with the first settlers for Quebec, bringing with him the first priest who celebrated mass in Canada.

It was about a century later that the real founder of our country, Samuel de Champlain, brought to New France its first missionaries — the Recollet Friars and the Jesuits.

Magnificent missionaries in many respects these first Jesuits were. More devoted men never lived. They knew how to plant a cross, and when necessary how to die for it. They founded schools for the girls, and hospitals for the sick. They did not hesitate to cut themselves loose from the comforts of civilization and plunge amongst the native tribes, at the constant risk of their own lives, in order to carry to the filthy nomads the knowledge of a true God; of Jesus Christ, His Son; of Mary, the "Mother of God and of Jesus;" of the Pope; the "Holy Catholic Church;" of the seven sacraments, beads, images, indulgences, holy water, worship of saints, etc.

The first mass was chanted at Stadacona, in 1535, by order of Jacques Cartier, for the purpose of obtaining deliverance from scurvy, then very prevalent. It was celebrated before the image of the Virgin Mary, and was accompanied by a procession of all those who were able to walk, over ice and snow, to this image of the Virgin, as we still frequently see it done in the Catholic processions and pilgrimages so common in our Province.

As the work of the first Roman Catholic missionaries was begun, so for the following centuries it has been continued, to the present day, with perhaps this difference — that the clergy of to-day are not so much opposed to all bodily comfort as were the Canadian missionaries of three hundred years ago. Indeed, it would appear that they are more likely to go to the other extreme.

But the question for us to decide is, whether the priests and emissaries of Rome and of Catholic France, either in the past or in the present, have really given the Gospel to our people, and if so, have they given it with sufficient clearness? To this query I answer, most emphatically, No.

Without doubt the Roman Catholic missionary brought to these shores a knowledge of some of the most essential Gospel truths, such as the existence of God, and the work of Jesus Christ for mankind; but he has not taught even

these essential truths in their purity. Side by side with them he has taught a tremendous amount of idolatry, superstition, and pagan belief and worship, both to the white and to the aborigine. Along with a portion of the Gospel of Jesus Christ, he has brought to our dear land large portions of the teachings of the medieval European races, the Mohammedans, the Thibetans, the Hindoos, and other religions equally false.

What indeed composes the main part and most intimate substance of the religion of the mass of our French Canadian people, if not the worship of supposed holy dead men and women, and of material objects of all kinds, from the gold-plated image of Jesus crucified to the piece of unfermented bread and the cup of intoxicating wine, with which

OUR LADY OF GUADALOUPE.

the body, soul, and divinity of our Lord are identified upon the altar?

Surely no child of God will consider this an equivalent for the pure Gospel of our Lord Jesus Christ. Yet there are very many who speak as though the Romanists had no need of evangelizing efforts to be made for their salvation, and whose acts accord with their words.

One other thing I wish to state: Not only have the priests, by their inventions and false teachings, darkened the light of the Gospel among our people, but they have generally and as a whole done all in their power to take away entirely from these people the Word itself, by forbidding them, under pain of eternal damnation, to read it, by tearing it and trampling it under their feet, burning it, etc. With these briefly stated facts staring us in the face, does it not seem like the most cynical irony to ask us whether these people need the Gospel? Certainly they need the Gospel; need it badly, need it quickly. In view of these things, how great, how solemn are the responsibilities resting upon the Baptists of this country.— *The Canadian Baptist.*

WE must turn to Mexico for an example in dealing with what has been called "wild" justice —Mexico, which has been so often stigmatized as the home of turbulence, violence, and revolutions. Observe the way it has treated the only case of lynching said to have occurred in its capital. The beloved President of the Republic was in danger of assassination; the would-be assassin was in custody before he could see his murderous-looking knife; the police quietly took him to jail; the following night he was taken from jail and killed. What does the Government, whose head had been threatened, say? It served him right? He deserved it? It is a good riddance? Nothing of the kind. It investigated immediately; found that the guard placed around the jail was unarmed; inquired why this was so; found facts implicating the chief of police; placed him under arrest and degraded him from his office; pressed him and secured his confession that he had instigated the killing of Arroyo out of his love for President Diaz; showed its stern purpose to vindicate the outraged law; in disgrace and despair he commits suicide. Does the matter end there? Not at all. The Government straightway inquires why the warden was so slack in duty. He ought to have kept watch on the prisoner and prevented him from making away with himself and cheating justice. Here is an example for us; a wholesome, encouraging, helpful example, in upholding the honor of law. It is heartily approved by the Mexicans themselves, and its effect among them will be most salutary and lasting. Governor Mount, of Indiana, is proceeding in a most energetic way to start again the machinery of justice in Ripley County. The grand jury refused to find an indictment against the leaders of the lynching mob at Versailles, although they were known to it, and the crime was atrocious. He has ordered the Attorney-General of the State to go to the county seat himself, and take the matter in hand, and see whether the law has not some power left to reach and punish murder. We trust that, somehow, the honor of County and State will be vindicated, as in Mexico.

ATOKA, IND. TER., Sept. 14, 1897.

YOU remember that Kiowa Bill watched by the tent of Mrs. Lancaster several nights, a long time ago, to protect her from harm during her husband's absence. Some time ago I was at the Lone Wolf Mission. He was present, and made a little address. I give you the substance: "You are my friend. I shake your hand, and tell you I am your friend. You have talked straight to me and my people. I believe your words, and desire to walk in the way you are going. Even those who are not Christians love you. I want you to pray for me. I want to love your Jesus. We are all coming to the Jesus road. Talk to Jesus for us. I am a poor man, but I desire to give you these nickels for Jesus' work."

He laid six nickels on the table. He has very great obstacles to his coming out as a Christian, but I trust he will come. J. S. MURROW.

To give ourselves to thee, to blend
Our weakness with thy strength, O Lord, our Friend,
This is life's truest privilege and end. —*Susan Coolidge.*

OUR YOUNG PEOPLE

CONDUCTED BY ANNA SARGENT HUNT.

Our Girls.

A Chinese Girl's Wedding.

THE glimpse of a Chinese girl's life, not as she is way over in China, but as we find her in our own country, will interest our American young women.

The little one's arrival is looked upon with more favor in this country than is the arrival of a little girl in that far Eastern land. She is brought up very quietly in the home, not often allowed on the street, and very seldom playing with other children. Respect for her parents is one of the foundation-principles instilled in the baby heart; consequently, she is very easily controlled. Months lengthen into years, her life varied by very little change, until at length she comes to the marriageable years, which here, among the Chinese, is from thirteen to fifteen. She has probably seen very few men, and in this matter of selecting a husband she is not in any way consulted.

A man who wants a wife makes a money offer to the father. If the amount suits the father, the bargain is immediately struck, and preparations for the marriage begin. One case, in particular, was given by one of our missionaries. A Chinese man, a gambler and not of a good reputation, saw one of our pretty Chinese girls, thirteen years old, and decided that she was the one he wanted for his wife. He addressed himself to the father, offering $1,200 for her, and the offer was accepted. He engaged rooms and fitted them up for the reception of his child-wife. After all was ready, he brought her to her new home. At an American wedding there is always some woman with a loving heart and deft, tender fingers to help in the numberless ways that help is needed; but here the bride was the only woman, unless it may be some paid assistant. We were invited up to the rooms for a moment, and there saw a bit of the marriage ceremonies. Very, very different it is from anything an American bride looks forward to. The little bride was arrayed in costly garments. The husband and all his men friends were in their best — they laughing, smoking, and talking, and she sitting on a stool in the corner of her bedroom, not joining in the festivities. For three days she is not allowed to sleep or rest her body either on the bed or couch. She must from every one hide her head in shame.

At some time during the ceremony she must appear before ten witnesses, cousins of her husband. Each one, in turn, questions her, and she must answer him, in regard to her clothing, its cost, etc.; where her gifts came from; how much her father received for her; and, in fact, her possessions are looked over, and she herself is brought into such publicity as would frighten even an American girl, much more a timid little Chinese girl.

The husband gives great feasts to all his cousins, who are legion, and to his friends. Of course, the cost is very great, but usually he makes money by the transaction, for as rapidly as the dishes are emptied at the table, the guests are expected to fill them with money wrapped in paper. It is contrary to custom to give anything as small as a copper. Yesterday only, a great wedding feast was given here in Chinatown — the little bride having come on from Oregon to meet her husband, whom she had never seen — where there were thirty-one tables, set at a cost of twenty dollars per table. From that you may judge of the scale upon which they entertain at these feasts. But in all this display the little frightened bride has no part. She sits alone in her corner, shrinking, frightened, aching from the cramped position, hiding her head in shame. The future is all unknown to her; her husband she knows not, nor what life with him may mean. There is no one to whom she may turn for sympathy. Do you wonder that our hearts ache for her, and that we long to bring to each one of these timid little child-women, the glad message that God so loved the world that He gave His only begotten Son, that He might be unto us a Saviour and an Elder Brother — a very present help in the time of need?

Everything at the Chinese marriage, even the bride's veil, is red, for this color indicates joy, and white, grief.

A CONVERTED Chinese was so earnest in his efforts to help his own people that good men said of him, when he died, "He was the best Christian in Dakota." These converted Chinese are the most generous givers in the world.

Our Little Folks.

Two Little Maids

I KNOW a winsome little maid
So fair to see,
Her face is like a dainty flower;
So lovingly
She looks upon this world of ours,
And all who pass,
That sweet contentment makes beautiful
My little lass.

I know another maiden well —
She might be fair;
Her cheek is like a rose-leaf soft;
Like gold her hair;
But ah! her face is marred by frowns,
Her eyes by tears;
For none can please. I dread to think
Of coming years.

Would you, dear, grow to beauty rare
In thought and deed?
Then learn the lesson these two teach
To those who heed;
And in your heart, as life begins,
Give this truth place:
'Tis only lovely thoughts can make
A lovely face. — *St. Nicholas.*

An Evening with the Chinese.

THE present number of the Chinese in America; where settled; their women and children; our missions among them; their influence upon foreign missions, may be treated in short papers. Mrs. McWhinnie, from the rooms in Boston, will send leaflets to help in these topics. The manners, customs, and religion of the Chinese; their arts and inventions, may also form the subjects of papers. The *Little Worker* speaks of a missionary social, wherein, by the use of a stereopticon, a young man, dressed in Chinese costume, exhibited pictures that illustrated the papers given, accompanying them with an instructive talk, and gives us further suggestions in these words:

"The room was prettily decorated. At one side was a pagoda tastefully draped with yellow and white bunting. In the centre of the room there hung, a short distance from the ceiling, a large Chinese parasol. At intervals along the side Chinese lanterns were fastened. Lanterns were also suspended from the ceiling near the sides of the room, and along the walls were fastened Chinese pictures, maps of that vast empire, and Chinese kites made of white muslin and gayly decorated with bows of bright-colored tissue-paper.

"From under the pagoda refreshments were served, consisting, appropriately, of rice and milk, tea and cocoa, banquet wafers, sliced oranges, cake, and dates. Five young ladies, dressed in Chinese costumes, served these refreshments. Fifteen cents charged for the same obtained money for the purchase of a missionary library."

A Chinese Tea.

THE exchange mentioned in the previous article gives us hints for a tea which may follow a course of study upon the Chinese. This tea may be preceded by a Chinese match, conducted like a spelling-match, only instead of spelling words, each member gives a fact about the Chinese in America, and if a new fact cannot be given, the member loses his place. These details are suggested:

"For the tea, arrange upon a small table a few Chinese decorated teacups, with a dish of small rice balls, a dish of animal crackers, and a dish of Chinese nuts, if they can be procured from some friendly laundryman. Let a few of the older girls serve the band, group by group, as at a reception. If very weak tea is served in the decorated cups, and the rice balls are eaten with chopsticks, and some of the queer nuts are given to each child, they will think that they are having a very nice time indeed. While the groups are being served, the rest of the band can be entertained by missionary stories about China, or by games."

How One Band Succeeded.

HAVE any of our young people ever tried a Chinese entertainment? Yes, indeed; we have just heard how a good lady, who loves the children, and wants them trained to enjoy doing mission work, has gathered together into a Mission Band a large number of little folks in Jewett City, Conn. Mrs. Swift prepared the children for a Chinese entertainment, into which they entered with great zeal, doing everything so well that the affair was a great success. Forty-two dollars and eighty cents were secured as a result, and one-half of this sum went to our Treasurer to help send some missionary teacher to tell those who do not know about Jesus the sweet story of His love for them.

Picture used by courtesy of *Tidings*.

CHINESE BOY AND GIRL FROM CALIFORNIA.

The Children's Pledge.

OH, dear little children whom we cannot see,
At home or abroad, where'er you may be,
We love you, and so we have made a fine plan:
We're going to help you as fast as we can!
Your dear little faces are looking this way,
Your dear little brown hands reach towards us to-day,
And this is the secret we'll tell far and wide —
With you our best things we are going to divide!
We'll send you our Jesus — He's your Jesus, too;
We wish all your mammas knew how He loves you!
We'll send you our Bible; then, when you are grown,
You never will worship those idols of stone.
The light that shines here you will see by and by,
If to send it in earnest we little folks try;
So we're saving our pennies and praying each night
That we may help make your lives happy and bright.

— *Ex.*

From a Chinese Pupil.

ONE of the regular attendants at the school in Butte, Montana, writes:

DEAR FRIENDS: I was entered the mission school about six years now. First time I go to school I no think I come Christian. Because I use to be worship the idols. I think no other Gods. I very glad go to school for my teacher is so kindness. She teach me study the English, and study the Bible, learn about Jesus. I am glad found only one true God in heaven. I give my heart to Jesus. I believe Jesus, the Son of God, be baptized three years ago. I feel so happy, found the right way go to heaven. I thankful Woman Home Mission Society help our school every year. Our mission here have meetings twice a week, Sunday evening and Thursday evening. The school have scholars between fifteen to eighteen every night. We pray God bless the officers who are doing mission work doing more and more. God's Christ said, "Go ye therefore and teach all nations." We hope you pray for our mission, our teacher, God bless her, give her the strength teach our school, doing God's work. May be bring more come Christian. God bless you and all. I no know how write the letter. I just like little child begin learn talk. I hope you excuse me. Your brother of Christ,

LEE ON.

Kah's Temper Cure.

KAH is a Chinese boy in an American home in San Francisco. Up with the sun every morning, he does his work so quietly, quickly, thoroughly, and so cheerfully that he is a perfect comfort and joy to all about him.

One day not long ago, the lady who employs him said, "What a happy boy you are, Kah. Do you never feel cross?"

"Oh, yes," he replied. "I tell you about it. Some time I feel closs, just like somebody in my heart tie a string tight all 'lound it, and it get tighter and tighter, so I can't talk. Then I lun, lun quick up to my loom (room) and ask God please untie the string, and He does, and then I all light again." — *Children's Work.*

Mission Band Lesson No. VII.

The Chinese.

QUES. How many Chinese are there in the United States?

Ans. About 107,000. Nearly all have come from the province of Canton, in China.

Ques. Do the Chinese bring their religion and customs with them?

Ans. There are many "joss houses," or heathen temples in America. There are homes like those in China. We have seen in Chinatown New York little girls who had their feet bound so tightly that their toes were under the soles of their feet, and who walked as awkwardly as if they were on stilts.

Tell something about a Chinese girl's wedding, as described on the page for "Our Girls."

What does "Lee On," a pupil in one of our mission schools, tell us in our own department this month?

The Little City Missionary.

IERETTE was only a little girl. Her mother was an actress in a theatre, and would often come home at night very drunk, and beat poor Pierette, and make her feel very miserable. There was no one to care where she went, so all day long she wandered about the streets of Paris, sometimes begging a *sou* from the passers-by, or watching the children as they played in the streets or ran races along the boulevards.

One day it rained all the morning, and the child got thoroughly wet. But towards the afternoon it cleared off, and the children flocked out in the Bois de Boulogne (a beautiful park in Paris) to roll their hoops along the broad walks, and play hide-and-seek. My little readers know what fun that is.

Well, Pierette sat down in a sunbeam, and watched them there.

But by and by a little English girl, with yellow hair and great blue eyes, saw her sitting there so sadly, and felt sorry for her; so she stole over to her, with her sweet eyes full of pity, and said gently, "What is it, little girl? Can I do anything for you? What makes you look so sad?"

"I don't mean to," said Pierette, humbly looking up into the child's face. "Tell me how *you* feel happy. I don't think I know how."

Little Bessie Wentworth looked mystified. What a strange thing it was not to know how to be happy!

"Does nobody love you?" was the next question.

"Nobody," said Pierette.

"Oh, yes, One does," said Bessie, suddenly, her sweet eyes lighting up; "the dear Lord loves you."

"Who is He?" said Pierette, wondering.

"Not know who Jesus Christ is? Oh, you poor little girl! Well, then, I will tell you," said Bessie, earnestly.

So, standing there in the sunlight the little missionary told the old, old story, which you have heard ever since you were babies, "of Jesus and His glory; of Jesus and His love"—wonderful chimes that have rang on for so many ages, and will ring on for so many more!

"Mam'selle Besse, Mam'selle Besse, what are you doing there with that beggar child? Come right away!"

This exclamation came from her nurse, who had been taken up with the baby, and had not before noticed Bessie.

"Remember," said the child, as she moved off, "come here to-morrow. I will be expecting you." And she bounded off to join her companions.

Happy Pierette! What a different world it was now when she knew somebody loved her. Back she pattered among the gay streets, keeping her secret warm in the little lonely heart. She toiled up the rickety stairs that led to her home, and turned the subject over and over in her mind. "I wonder if mother would like to hear of it," she thought; "I don't believe she ever did."

That night her mother came home sober, for a wonder, and Pierette told her all the sweet, strange story, which she knew now almost by heart.

Her mother listened moodily, and Pierette thought she was not attending. But she was mistaken. When Pierette went to bed that night she could not sleep. She tossed and turned, and dreamed dreadful dreams, and when morning came she was in a high fever. Her mother said she had taken cold, and heated something on the tiny, worn-out stove, and gave it to her. She then said good-by, and went and shut the door, for she had to go. But this was only the beginning of a great many weary weeks of sickness.

Bessie Wentworth waited day after day in the Bois de Boulogne for her little friend, but she never came.

And at length there came a day when Pierette whispered — she was too weak to do anything but whisper now — "Mother, I think I am going to the dear Saviour who loves me so. Tell the little mam'selle when you see her."

And then the angels who had been waiting for her bent down and carried her far above the close room and the crowded city, to that other City where His little ones always see His face.

The poor mother cried. Yes, for she *had* a soft spot in her heart, though nobody knew it. And by and by the sweet Gospel of Peace, which her child had told her about, stole into her heart, and she was a changed woman from that time.

And now, dear little children, there are a great many Pierettes in this world; a great many lonely ones, who do not know of Jesus.

God grant that you may be a little Bessie, to lead some lost, forsaken one to the Saviour's feet.—*Canada Presbyterian.*

Needs.

WICHITA Baptist Mission, Anadarko, O. T.:—Pants for five boys between the ages of six and ten years, and for six boys between the ages of twelve and seventeen. Aprons, or the material of which to make them, brown towelling, black elastic, three-quarters of an inch in width. Shoes and long stockings for boys and girls.

Indian University, Bacone, I. T.:—Towels, pillow-slips, sheets.

AT the October Board meeting the following directors were confirmed: Mrs. J. E. Sweetland, Natick, Mass., Director of the Framingham Association; Mrs. Ada E. DeWitt, Natick, Mass., Assistant Director of Framingham Association; Mrs. Ella D. Lamson, of Portland, Maine, Assistant Director of Cumberland Association; Mrs. H. A. Stevens, East Machias, Maine, Director of Washington Association.

MISS AMES thinks that in some respects the work among the Chinese is more encouraging than for some time. Schools are quite well attended, and a good number attend the preaching service. They seem more willing to listen to the Gospel in their homes than formerly. During the past year there have been seven baptisms in the Baptist church in San Francisco.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts from New England for September, 1897.

Maine	$ 133.15	Rhode Island	292.09
New Hampshire	33.00	Connecticut	122.55
Vermont	13.04		
Massachusetts	2,489.35	Total from New England for August	$3,083.18

Total received from all sources during the month, $16,700.38.

Contributions from individuals, churches, etc., in New England, for the American Baptist Home Mission Society, should be sent to Rev. F. T. Hazlewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts for September, 1897.

For the General Work.

MAINE, $224.04.

Martinsville, 2d	$ 3.00
* Westbrook	1.10
Eastport, Washington St.	1.45
Bradley	3.20
China	5.65
Brewer	3.15
Cherryfield	1.00
Cambridge	4.50
* Warren Church	2.50
Amity Church	2.51
Mt. Vernon	3.00
Washburn Church	3.35
Calais	15.53
Eastport Church	2.07
So. Robbinston	.50
New Sweden, Mrs. P. O. Juhlin	6.00
* Hodgdon	.50
Bath, Juniors	1.72
Lincoln Cen., Mrs. C. P. Buswell	1.00
Lincoln Cen., Mrs. A. L. Averill	1.00
Nobleboro, 1st	1.00
* Damariscotta Mills	.30
* Damariscotta, Abbie K. Hilton	2.00
West Gardiner	5.00
Rumford Falls, 1st	10.36
Wayne	4.00
Piscataquis Ass'n	.65
Shapleigh	.70
Springvale	9.25
Oxford Ass'n	1.06
So. Norridgewock	7.25
So. Norridgewock, Band	5.11
Charleston Church	11.30
East Corinth	4.27
Kenduskeag	2.50
Howland (for French, $0.31)	1.00
Greene	2.00
Freeport	10.70
Bar Harbor	5.00
East Dover	17.55
Ellsworth	2.50
Dexter	2.50
Bangor, 1st	14.00
Lyman, 1st	5.00
So. Paris	11.75
Kennebunk Village	5.00
Morrill Church	1.00
Alfred, 1st Church	3.00
No. Alfred Church	1.00
Westboro, 1st Church	2.00
Cumberland Ass'n	6.09
Emery Mills	6.50

NEW HAMPSHIRE, $61.32.

East Jaffrey, "Gold Gatherers"	$ 3.00
Warner	8.50
Newport Ass'n	3.52
Claremont, 1st Church (for Grand Ligne Mission, $10.00)	17.00
Claremont, 1st	10.00
Nashua, 1st	10.00
Nashua, Crown Hill	2.30
* Milford	7.00

VERMONT, $61.45.

Hale, Mrs. Nathan Phelps	$ 1.00
Addison Ass'n	2.34
* Manchester Centre	1.50
* Shaftsbury	1.00
Shaftsbury Ass'n	3.06
Montpelier	9.93
Addison County Ass'n	3.02
Bennington	4.00
Hale, "Pearl Seekers"	6.00
Woodstock Ass'n	1.77
Vermont Central Ass'n	1.40
Vermont State Convention	4.58
Vergennes	11.85
Brookline	10.00

MASSACHUSETTS, $2,513.61.

Worcester, Main St. Band	$4.00
Dorchester, a friend	$20.00
So. Chelmsford (for deficit $3.00)	15.65
Newton Centre	1.00
† Watertown, Sarah March	5.00
† Watertown, Mrs. March, Jr.	4.00
† Watertown, a friend	1.00
† Cambridge, Dr. Wm. Howe	10.00
† Cambridge, Mrs. Russ	2.00
Sherman Corner, Band	5.00
Boston, Ruggles St.	16.58
Littleton	2.65
Kingston	2.00
Merrimacport	1.50
No. Uxbridge	25.00
Foxboro, Mrs. Thayer's S.S. Class	5.00
New Bedford, No Vac. Off.	3.00
Wachusett Ass'n	7.46
Harvard Church	8.50
Bolton Church	10.00
Brookville	1.50
* Cambridge, Mrs. J. McWhinnie	2.00
Old Colony Ass'n	2.25
Reading	2.25
No. Abington, 1st	7.50
Newton Centre	7.00
Old Colony Ass'n	5.00
Watertown, Mrs. H. H. Bartlett	25.00
Worcester, Main St.	5.00
Boston, Estate Abigail Parker	2,000.00
Ashfield	9.67
* Ashfield	2.00
West Dedham Ch. for Spelman	2.50
Fall River, Brownel St. Chapel for Shaw Univ.	25.00
* East Somerville	6.00
Miller's River Ass'n	3.00
Belchertown	4.25
Methuen	9.00
Shelburne Falls	50.00
Conway	1.00
Everett, Mrs. H. A. Brann	2.00
Haverhill, 1st	50.00
Springfield, State St.	1.10
* Mrs. Leach Clarke	1.00
No. Brockton	5.75
Middlefield	8.50
Randolph, 1st	27.65
Malden, 1st, Y. P. S. C. E., for Maggie Rattray	5.00
† Roxbury, Dudley St.	12.50
† Malden	40.00
† Watertown	2.00
Charlemont	1.85
Amesbury	37.00

RHODE ISLAND, $21.81.

Block Island	$10.40
Westerly, Lucella C. Peabody	4.41
Mrs. A. Z. Horton	2.00
Pawtucket	4.00
* Providence, Mrs. A. D. Manning	1.00

CONNECTICUT, $61.54.

Ansonia, 1st, Juniors	$ 5.00
Hartford, South	5.00
Danielson, Mrs. H. M. Clemens	3.00
Suffield, 2d	8.00
Norwich, 3d	5.33
New London Ass'n	5.06
Sterling	3.40
Waterford	4.00
Cromwell	20.00
Waterford, 2d	2.75

MISCELLANEOUS, $28.12.

New Mexico	$ 2.00
Montana, Butte Chinese Mission	15.00
Literature	11.12

Total Receipts, $2,971.89

GERTRUDE L. DAVIS, *Treas.*

* For the deficit.
† For Mather School.

Receipts for Alaska.

MAINE, $7.74.

Nobleboro, 1st	$2.15
Damariscotta Mills, S. S.	.85
Hodgdon, S. S.	.50
Bar Harbor, Mrs. T. F. White's S. S. Class	4.24

NEW HAMPSHIRE, $18.10.

East Jaffrey, "Gold Gatherers"	$ 2.00
West Swanzey, S. S.	3.60
East Jaffrey, Charity Square	12.50

MASSACHUSETTS, $76.32.

Watertown, Mrs. E. H. Fernald	$25.00
Sherman Corner, Band	2.00
Foxboro, 1st, S. S.	4.22
Brockton, North, S. S.	3.00
Dighton, Mrs. J. P. Briggs's S. S. Class	1.00
Watertown, Mrs. H. H. Bartlett	25.00
West Boylston, S. S.	2.10
Methuen, Primary Dept.	5.00
Haverhill, Portland St. Juniors.	7.00
Weston, S. S. Class of Ethel Spencer	2.00

CONNECTICUT, $65.50.

Bozrah, S. S.	$ 5.00
Spring Hill, Band	5.00
Southington, 1st, Girls' Band	20.00
Meriden, 1st, Y. P. S. C. E.	$ 5.00
Stratfield, Y. P. S. C. E.	5.00
Noank	10.00
Putnam, S. S.	10.00
Jewett City, S. S.	5.00
Quaker Hill	.50

MISCELLANEOUS, $22.43.

A friend	$ 1.00
N.Y., New York, Central, Y. P. S.	21.43

Total for Alaska, $190.09

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MASS. — Dorchester, Mrs. Mary A. Andrews; Cambridge, Mrs. Caroline F. Wyman; Marlboro, Mrs. C. F. Davidson.

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THIRTY dollars, given by Mrs. Ross's Sunday school class, 1st Charlestown, is by mistake in the annual report credited to 1st Somerville.

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Contributions for the Woman's American Baptist Home Mission Society should be sent to Miss Gertrude L. Davis, 51 Tremont Temple, Boston, Mass.

974

HOME MISSION ECHOES

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"The country for which I lifted up mine hand to give it to your fathe

Vol. I. DECEMBER, 1897.

Christmas.

AND now comes Christmas! Lift up yourselves to the great meaning of the day, and dare to think of your humanity as something so sublimely precious that it is worthy of being made an offering to God.

Count it a privilege to make that offering as complete as possible, keeping nothing back, and then go out to the pleasures and duties of your life, having been truly born anew into His divinity, as He was born into our humanity on Christmas Day.

— PHILLIPS BROOKS.

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HOME MISSION ECHOES.

This paper will be published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents, and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions, with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

TABLE OF CONTENTS.

The Woman's American Baptist Home Mission Society.

Editorial . . . 3
Please! . . . 3
Meetings . . . 4
A Special Offering . . . 4
Spelman Seminary . . . 5
Beaufort, S. C. . . . 6
Waters Institute . . . 6
Wayland Seminary . . . 6
Roger Williams University . . . 7
Coleman Academy . . . 7
Provo, Utah . . . 8
Mormonism Is Not Dead . . . 8
Atoka Academy . . . 9
Bacone, I. T. . . . 9
Wichita Mission School . . . 9
Louisville, Ky. . . . 19
Arkansas Baptist College . . . 19
Receipts . . . 20
Our Schools and Teachers . . . 20

The American Baptist Home Mission Society.

To Business Men . . . 10
A Word to Pastors . . . 10
Educational Work of the A. B. H. M. Society . . . 11
Endowments for Our Schools . . . 12
The Growing Need of Higher Schools for the Colored People . . . 13
Common Schools and the Colored People . . . 14
The Home Mission Gospel Wagon in the West . . . 15
Common or Unclean . . . 15
Receipts . . . 20

Our Young People.

Our Girls:
Beautiful Things . . . 16
The Legend of the Beautiful Hand . . . 16
The Indians Teach Us . . . 16
Our Little Folks:
A Missionary Doll . . . 17
A Christmas Talk . . . 18

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. I. DECEMBER, 1897. No. 12.

The Woman's American Baptist Home Mission Society.

Editorial.

THIS number of ECHOES will be devoted to letters from our teachers who will give us glimpses of our school work. All of our schools in the far South have been affected by the excitement caused by yellow fever. Jackson, Miss., has been strictly quarantined, so that our workers have been unable to return to the city. Spelman Seminary, Coleman Academy, and Houston Academy have not as many pupils as formerly, owing to the fever. But by Christmas the full number is expected. We wish our circles could see the letters coming to us from all parts of the field, pleading for aid in supporting teachers. Christian teachers are needed, of consecration and ability. It means hard work and small compensation, money-wise. Our schools are not places for invalids, who wish a change of climate. We are grateful for the workers on the field who are proving good soldiers in the battle with ignorance and sin. Many applicants now waiting for opportunity to engage in the work have the necessary qualifications, but our empty treasury will not allow us to heed many urgent calls for teachers and supplies. Some of our schools have not the necessary appliances with which to work. We have been censured for dropping some that were doing good work. Unless larger sums come into our treasury during the remaining four months of the financial year, we shall be compelled another year to still further reduce our corps of teachers. Two thousand dollars each month is needed for teachers' salaries. Will some sister in each church see to it that a larger sum comes from her circle than last year. Do not divert money from our treasury by sending independently to those who plead for special gifts. Some of those who plead the loudest have the least need. The society has no agent employed to solicit money for individual workers. Overlooking the whole field, the Board tries impartially to give each school according to its importance and need. Will our circles trust us and send us necessary funds?

WITH this issue closes the first year of HOME MISSION ECHOES. The subscription list has increased from ten to eighteen thousand copies. We have not space to speak of all the good words that have come to us this year concerning ECHOES. Some of our leading pastors and business men have sent us golden opinions concerning the paper. For these kind words we are grateful, but we want to make the paper a success financially. In order to do this, we must have not eighteen thousand, but thirty thousand subscribers. Mark the low price, twenty cents per year, *individual* subscriptions. Ten copies and upwards to *one* address yearly, ten cents each.

Please!

PLEASE renew your subscription promptly.

Please send in club lists, if possible, by December 15th, in order that we may know how large an edition to print for January.

Please help in giving ECHOES a round 50,000 subscription list during 1898.

Please read the second page concerning remittances for the paper.

Please tell us how you like the paper.

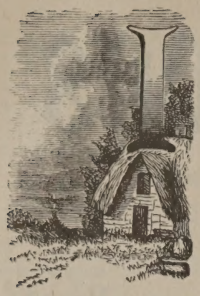
We aim to please and profit our patrons.

EACH day, each week, each month, each year, is a new chance given you by God. A new chance, a new leaf, a new life — this is the golden, the unspeakable gift which each new day offers to you. — *Frederick W. Farrar.*

LIFE is a leaf of paper white,
Whereon each one of us may write
His word or two — and then comes night;
Though thou hast time
But for a line, be that sublime:
Not failure, but low aim is crime.
— *J. R. Lowell.*

WE must impress the fact upon the young people that it is to God that their money is given, and that He is worthy of the very best that they are able to give. Thirty times in the Mosaic legislation we find the expression "without blemish" repeated, and this was for the purpose of impressing the thought upon the hearts of the people, that only the best they were able to give would be acceptable to God. — *Rev. W. M. Walker.*

Meetings.



IT has been our privilege to meet the Directors and State workers of four New England States, and hold conferences of several hours. In Maine, we met at South Berwick, in connection with the State Convention. Both State workers were present, and many of the Directors. In Massachusetts we met at the homes of our State workers, Mrs. G. W. Peckham, of Somerville, and Mrs. A. F. Pease, of Northampton. The hours spent in these homes were very profitable and delightful. In Connecticut we accepted the cordial invitation of Mrs. J. L. Howard, of Hartford, and had our meeting at the home of our Assistant State Vice-President, Miss Mary L. Howard. In Vermont, Mrs. C. R. B. Dodge, of Bellows Falls, gave us a warm welcome to the parsonage, while the ladies of the church provided lunch. To all of these kind friends we extend our heartfelt thanks. These gatherings not only permitted the workers in the several States to meet one another socially, but they were also enabled to talk over methods of work with the Corresponding Secretary. Better than all, it gave an opportunity of unitedly laying our plans and our needs before the Lord, our leader in missionary work. Each worker promised to try and secure increased gifts during the remaining months of the fiscal year. We were encouraged and strengthened by these meetings with our consecrated New England workers.

THE basket meetings of Massachusetts have been of unusual interest during the past few weeks. Boston North, East, West, South, Wachusett, Worcester, and Merrimac River, have each had the inspiring presence of our State worker, Mrs. Peckham, and Mrs. Barrett, our teacher from Jackson College, Miss. Our President, Mrs. Coleman, has also attended many of these meetings. How much we should enjoy giving an extended report of each meeting would space permit.

MRS. MARCELLE, Bible woman among the French, has given up the work, and a niece of Rev. Arthur St. James has been employed by our Society to take up this work in New England. Miss Ardoine St. James is a graduate of Grand Ligne, and comes to her work with the best of references. She will work through November in New Bedford.

THE twentieth anniversary of the formation of our Society was observed by an all-day prayer-meeting. As the notice failed to appear in the *Watchman*, and many pulpit notices did not reach the churches, a small number assembled in Gilbert Hall, Tuesday, November 16th. Mrs. W. M. Lisle, Mrs. Anna Sargent Hunt, Mrs. G. S. Harwood, Mrs. M. C. Reynolds, and Mrs. Alice B. Coleman were the leaders of the various hours. The day was one of prayer. While the backward look brought by Mrs. Hunt and Mrs. Pollard made our hearts very tender, the forward look from our President, which closed the last hour, gave us new courage and hope. At the twentieth annual meeting, to be held the first Wednesday and Thursday in May, 1898, at the Old Cambridge Baptist Church, we shall celebrate in a formal manner these twenty years by appropriate exercises.

A SPECIAL *Offering for the Support of a French Bible Woman for New England.*

It has been proposed to ask for a special Christmas offering for the above object, and for this purpose 6,000 envelopes have been scattered among our Circles. They are designed for the *month of December only*. Please return them to Miss Gertrude L. Davis, 510 Tremont Temple, Boston, Mass., by January 5th, 1898.

"There is in New England an enormous and rapidly increasing foreign population. In 1850, the foreign born in New England numbered 299,351 persons. In 1890 they numbered 1,112,369. Of these the French Canadians number 400,000. New England's new duty is to evangelize these multitudes.

"1. Because, generally, they are in perishing need of the Gospel.

"2. Because we believe God brought them hither to be evangelized.

"3. Because God has so manifestly blessed our work. Twenty-six years ago, not a dozen Protestants could be found among the French Canadians in New England. Now, we have several hundred Baptists, twenty missionaries, and probably 10,000 who are Protestants in their belief." Let us reach out to this people with the Gospel. —*From New England's New Duty.*

THE strict quarantine of Jackson, Miss., compelled our faithful workers of Jackson College to remain North through October against their wills. November 5th the quarantine was removed, and very hastily Mr. and Mrs. Barrett left New England for their chosen work. Mrs. Barrett has been a welcome guest at many State, Associational and Basket Meetings.

WE failed to receive our monthly letter from Hartshorn Memorial College, Richmond, Va. Miss Elma G. Gowan sends a personal letter in which she speaks of the pleasant family. Only sixty-five pupils have been enrolled, but more will come later. Besides the work in this busy hive, mission schools, temperance meetings, industrial schools are conducted by the teachers and pupils, and house to house visitation is vigorously prosecuted. We are glad to give in this number of ECHOES the picture of Miss Carrie V. Dyer, the preceptress of this college. She has been for years a strong pillar in the school. Unselfish, consecrated, efficient, she has moulded the lives of many of the pupils.

THE Alaska Calendar is now for sale, price, ten cents. It has on its face an attractive picture of the First Baptist Church in Alaska; on the back of it are twenty-four Alaska nuggets. Send orders for the same to Mrs. James McWhinnie, 510 Tremont Temple, Boston, and do not fail to include with price of calendar an extra cent for postage. In purchasing the calendar you will help the Alaska Mission.

Spelman Seminary.

Oct. 16, 1897.

WE have begun another year, and, considering all the fear of yellow fever, we have a fair attendance. From letters received a better attendance from the country was looked for than for some years, but the natural fear of the people who hear exaggerated reports of conditions in Atlanta keeps many from coming. It is quite in order to get something like the following: "I am all ready to come as soon as it is safe." It was even reported that we had the fever in the school, I am told. From the daily papers we learn that there has been only one case in the city, and that was an imported one. We have great cause for thankfulness, however, when we think how much worse off others are than we. Mississippi seems to be a centre of suffering.

Our eight new teachers seem already to be settled into their respective places without even seeming to be strange in the work.

You will remember Mrs. Whaley. The other day I overheard a conversation between her and another "settled woman." The other woman remarked that she had not seen her before and did not know that she was here. Mrs. W. replied, "Why, yes, child, didn't you know Spelman had opened? When Spelman's opened, I'm opened."

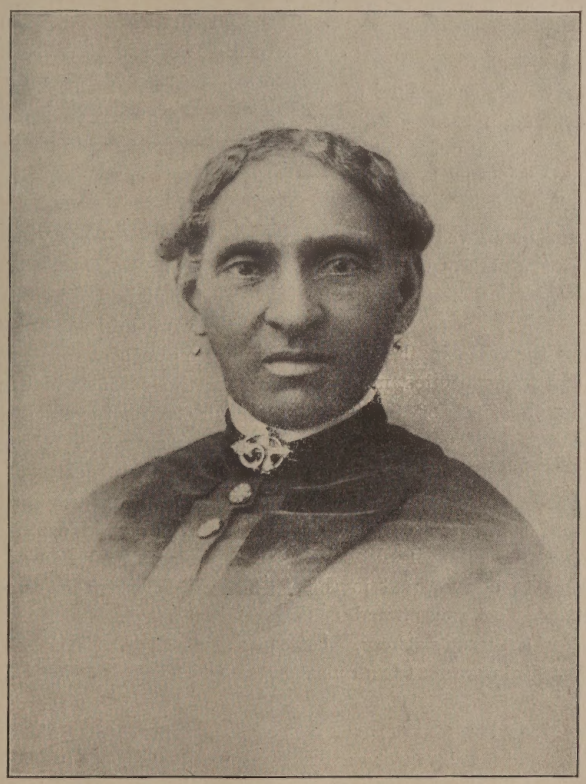
Mrs. Saunders, another woman I think you will remember, of Miss Grover's class, got married, I think for the fourth time, just before school opened, and the teachers who were here were asked to the wedding, which was quite a society event, the bride of about sixty being attired in white, with the accompanying requisites of white slippers, veil, etc.

One of our older girls, who was not very well advanced in her studies, got a position to teach, but being old enough to feel her lack and the great responsibility, she very much dreaded to undertake it. Knowing her to be pure gold, and that she would do thoroughly and conscientiously what she could, she was urged to go and do the best she could, and leave results with God. She proved very successful, and it is a joy now to see her smiling face. She had always before felt that she could do nothing and nobody did anything for her, and life was dark before her. Now she says that teaching will be her work, and a bright door of hope to make an honest, comfortable living seems opened before her, while at the same time she can help others.

We have a regular dressmaking department this year. Do you say "Why, I thought you had one before?" Well, I mean it is separate entirely from the other sewing work. More time will be given to it, and it is hoped that much more will be accomplished in this line. Some pupils give nearly the whole day to this; formerly they had a comparatively short time for this work, as Miss Garland also had charge of all the sewing.

Last summer a woman, whose home was in Augusta, with her husband and family, removed to Atlanta to be near Spelman, so that she might attend school here to fit herself for more effective work for the good of her people. She had one son about fourteen and a daughter about seven. The husband, of course, was in sympathy with her and worked with her. The son they placed where he could be learning a trade, with the idea that he would attend night school at Atlanta Baptist College when it opened. In the meanwhile this woman was not idle. Seeing that she was surrounded by a lot of children who were too poor to pay tuition or to be properly clothed to go to school, she gathered them in to her house and began to teach them, and now that school has opened at Spelman, and she wants to come, she finds herself with a work on her hands which she is unwilling to give up. She is not well advanced in studies, having left school at the early age of fifteen, but she solves the difficulty for the present by coming to Spelman in the afternoon and getting all she can, and then going home to digest it in the evening and give it out to her class of little ones next forenoon. A friend of hers in Augusta, who "knows more" than she has, promised to come and help her at Christmas; meantime she is doing her work for her family, teaching a mission school on her own account, teaching her own little girl, and going to school herself. What do you think of that?

E. O. WERDEN.



MRS. E. S. DE LAMOTTA.

A LITTLE fellow, who had his wits about him when the contribution plate was passed at church, administered a rebuke to his mother, who on the way home was finding fault with the sermon.

"Well, mother," he said, innocently, "what could you expect for a cent?"

Beaufort, S. C.

I HAVE been here three weeks, two of which have been spent in preparing for the work of the year, and one in the schoolroom. We have thirty-five scholars, and there are many more who will come after cotton and other crops are gathered. Those who come to school from about here seem very much like our pupils at Allendale, but those who come from St. Helena, one of the islands, are more ignorant and destitute. There are seven girls, two of whom are Allendale pupils. One of the boys has also written to know if he can come, and a boarding-place with Christian people has been found near.

One night as the girls read the last few verses of the fourth chapter of John, I asked them what was told in the first part of the chapter which they had read on evenings before. Patsy, who is always ready with some kind of an answer, quickly replied, "About Dumpty, the cat," confounding the Bible lesson with a story about a useful cat which we had read a few evenings before in a Sunday school paper.

I asked another one, perhaps seventeen years old, if she knew the use of the large dictionary on my table. She did not even know the name of it, having never seen one before.

Each day is passed in directing the girls in the care of chambers and schoolroom, regular school duties, morning and evening devotions, directing the care of the girls' clothes, and battling against the habits of untruthfulness, dishonesty, and carelessness in which they have been brought up. May God's power so change their hearts that these things shall be rooted out. We often feel our powerlessness to do the work needed. On Sunday, if pleasant, some of the girls walk to Beaufort to church, and in the afternoon, with those from outside who can be induced to come, gather in a schoolroom for a Sunday school. In the evening all gather in the home dining-room for a quiet prayer-meeting.

I am very happy in the work, and my continual prayer is for the power of the Holy Spirit, and wisdom for every duty. One young man in the school has been an inspiration, because of the expression of determination on his face to conquer every lesson which is given him.

Oct. 25, 1897. LIZZIE K. KINSMAN.

Waters Institute.

WINTON, N. C.

WE reopened last week with a small number of pupils. Up to date there are enrolled thirty-two day pupils and twenty-four boarders. Considering the hard times, this is a very good beginning. The poor farmers, who undertake to send their children to boarding-school this session, must have great faith and reliance upon the providence of God, for the drought has cut short the crops, and the cotton buyers are offering almost nothing for cotton. The farmer hopes for money, yet many of these honest sons of the soil are coming forward with their sons and daughters as cheerfully and hopefully as though their barns were filled with plenty, and the cheeks of their purses were rounded with gold.

There are others who must stay out of school from a lack of means. We trust that the Lord in His own way will provide for such. Out of the abundance of His treasury the Lord hath remembered me, for I found my room newly furnished. Words cannot express the deep feeling of gratitude in my heart to God and to the kind friends. I feel very proud of my pretty room, for it is pretty now. I have wanted a rocker these two years, and the Lord has sent it all the way from Milford, New Hampshire, to me. Please thank the dear girls for me.

The girls met and reorganized this afternoon (the Reynolds Home Mission Circle), and have begun to plan for the fencing in of their campus, and the establishment of a reading-room in Reynolds Hall. We teachers and scholars have resolved to redouble our efforts, and make this year the best in the history of the institution, if possible. With the help of the Lord we will do what we can.

Oct. 12, 1897. CORA B. PERSON.

Wayland Seminary.

OCT. 27, 1897.

I AM very happy here, and have learned already to love the work into which I feel the Lord has called me. I have been deeply impressed by the earnestness of the teachers, and the longing which seems to be uppermost in the heart of each one for the spiritual as well as the mental growth of the students. An expression was taken in one of the prayer-meetings recently, to ascertain the number of students who were Christians. We were rejoiced to find that all but eight or ten were already the children of God. I think, however, the fact of there being so few who are not the Lord's own, makes us even more anxious, if possible, for their salvation. Last Sunday evening, before the girls' prayer-meeting, a few of the teachers met together, and prayed for the help of the Holy Spirit in the meeting to follow. I am sure each one of us was strengthened because of it, and the Spirit did assuredly seem to be felt in the prayer-meeting. Although we were disappointed in not seeing any direct result from it, still the seed may have been sown, which is our part, and we can trust the Lord to bring forth the harvest.

In one of the poor sections, not far from the seminary, numbers have been found who never go near a church, nor ever hear God's word preached. The idea of holding a street meeting, that we may reach these people, has been laid upon the hearts of some of our teachers, and also the thought that, in taking the gospel to them, some of our students may themselves be helped, in being the means of carrying the gospel to others. Accordingly, when the invitation was given to a few of them to go with us, we were much encouraged by the readiness with which they responded. No meeting was held last Sunday, on account of the storm, but we hope another Sunday to begin the work. We want your prayers that it may be successful.

CORA LOUISE ROOT.

Roger Williams University.

WE are a busy people here, everything moves in proper order, each in its own time and place. We rise at six, breakfast at 6.45; then from 7.15 to 8.30 halls and rooms are put in order for the day. The usual chapel service — a hymn, selection of Scripture, and prayer — comes next, then our real day's work begins. In and out of recitation-rooms, books in hand, an earnest purpose to study for the sake of better service in heart, pass the students from hour to hour, getting here a little and there a little, not only the knowledge which strengthens the mind, but the wisdom which strengthens the soul.

Some recitations are well prepared, others show lack of application, and are pretty well calculated to call out all the energy the teacher possesses to impress the necessity of doing *now* the work assigned. With one hour for dinner, we work thus till 2.30, then there seem a multitude of small things that must be immediately cared for — this one must have help with a declamation, another with a composition, another has some back work to make up, another asks an

FROM THE PLANTATION.

explanation of some point of reference and must be shown just where to search for facts.

So the hours go till supper-time is on us, and three-quarters of an hour later all pass again to chapel for prayers, then back to study till 9.30. So our days go. One ceaseless round of cares? Yes, but, too, one ceaseless round of pleasure, the pleasure which always comes from helpful service.

Our enrolment now is nearly 150. The fever has kept some away. Many of the Southern towns are quarantined, and those who would, could not come. We have had quite a number of visitors this month; persons visiting the Centennial, interested in our work, have called.

Up to last Tuesday night there seems to have been a very cold indifference to religious services, but in the general prayer-meeting this week there were very few moments lost. We were very glad to see this increase of activity. Above all things in our educational institutions we need less of superficial and more of deep, earnest, whole-souled spirituality, and of all places it seems the place easiest to fall into cold formalism. It must be because we urge and urge our students to have their lessons, and they have them at the expense of their Bibles and their daily secret prayer. I think we are apt to forget that the fear of the Lord is the *beginning* of wisdom, at least many of us, and yet that is the one thing we are here to teach and live.

Nov. 1, 1897. F. E. SMITH.

Coleman Academy.

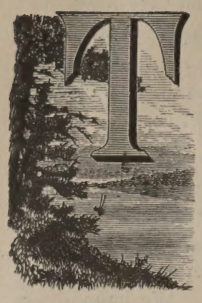
GIBSLAND, LA., Oct. 21, 1897.

I AM thankful to say we are all doing nicely. The school opened the first of the month. We have a very good school, considering the yellow fever is raging. All of the teachers are now at their post. We are going to try to make this the best session of all by the help of the Lord. I have a better determination to work than ever. I think all the teachers are entering into the work with the same determination. Our students are coming in with anxious hearts, trying to do something for themselves, and above all for God. We are preparing to have an industrial department attached to the school. This is to help young men to be able to enter the school. We would like to have something to aid young women in the school, but we are not able as yet. I believe the Lord has blessed us so far. Through all the disasters and drawbacks we have a good school. We, as teachers, desire the prayers of the dear sisters of the North. We would be glad to get as much aid in the form of second-hand clothing and bedding for the students as possible. It is quite dry here now. We have had but three rains this summer. All trains have been stopped over here, but freight. Last year there was a drought which prevented the people from making corn, cotton or anything else. This year there was also a drought which prevented them from making any cotton, and they are not getting anything for the cotton they are making. They allowed two and three months public school per year, generally. This year they cut the time, and money, too. This makes it impossible for those students who teach to obtain money enough from teaching to keep them in school four months. Thus you see it is a hard matter for my poor race to obtain an education in this State. If something is not done for them, they are lost. To help the young men as much as possible, Professor Coleman, at his own expense, has added an Industrial Department to the school, to help the many young men educate themselves. I forgot to tell you that as a general thing the common schools open in the hot summer months, June, July, and August. Sometimes the cotton commences to open in August. The white people tell the patrons to take the children out of that schoolhouse, and put them in the field to get that cotton out. This is the condition of the poor people. MRS. M. A. COLEMAN.

As our last number was devoted mainly to the Chinese work, interesting letters from our Chinese teachers are omitted this month.

The subject of the January ECHOES will be Alaska. We hope at that time to give our readers encouraging items from that far-away field.

Provo, Utah.



THE needs in Utah were never more than they are to-day. The supposed turning towards loyalty has now subsided, and the call is given from the head of the Mormon church, to unite forces without regard to party politics, and "control town, city, State, and finally the nation."

There is great effort being made to hide from the outsiders all past and present manœuvring of the church, and those who expose any such are branded as "Falsifiers." One of our prominent business men learned that a young lady in his employ had written some of the dreadful history of the Mormons to relatives in her far-away home where elders were making converts, and he shook his fist in her face and discharged her. Miss Webster was branded "Falsifier" for her article in *The Golden Rule*, where she stated the facts concerning Mormon belief, and when Mr. Andrews defended her in his pulpit one evening, a woman arose and said that she herself was a plural wife and was proud of it, and that her husband's children were all over town, and he was just as respectable a man as Mr. Andrews; that the church believed in polygamy, and knew it was right; and after scolding him for about fifteen minutes sat down, at the earnest solicitation of her daughter, who has no use for polygamy. After meeting was over, a neighbor of hers told us that she had heard her call her husband the hardest of names, and if the poor first wife could have spoken she would have talked far differently.

Our city editor said to me last week, "We do not claim to have given up the plural wives taken before the 'Manifesto;' we only claim to have taken no more." I said, "Some of them must have been taken very young." I knew that he was living with a plural wife, who has returned from hiding since statehood was granted.

A man said to a lady boarding at the home of his first wife (by way of excuse for having been absent the night before), "I suppose you know that I'm a polygamist?" She said, "You mean you were one, don't you?" He said, "No, I mean I am one now."

A bishop not far from us has a few days' old child in his family belonging to a plural wife. We are hearing of cases continually, but they are not molested by officials, and there is no restraint save in places where the Gentile population is in majority.

All our public institutions are fast coming into Mormon hands, and they will employ no outsiders. Our post-office has been given to a polygamist with two wives, and to-day's municipal ballot gives us one for mayor. There has been another command of the priesthood to take the Mormon children from the Christian missions, and we have already lost three pupils, but we may get them back again.

The Mormon doctrine grows worse instead of better: God a polygamist, Jesus a polygamist, all Christian churches of Satan, transmigration of the soul, and salvation only through Mormonism, also the saving of the lost by baptism after death are among their beliefs. Said Apostle Roberts of the first presidency last month, "We are the only people of God; we have entirely swept away 'salvation by grace.'"

A young elder, just returned from a mission, echoed some of Mr. Moody's teaching in public, and was silenced and forbidden to preach "any of that Moodyism." All our great preachers are ridiculed here.

Should you come here the Mormons would treat you kindly; they do me when in my presence, but they need the Gospel of our Lord and Saviour as much as any people on this globe; and though it will take enduring patience and love for souls, we should not be discouraged, for the promise is given to His Word. We must work on and be *ready*, when these people shall see their delusion and reach out their hands for help to our "Strong Refuge," to lead them into the "Way of Life."

Nov. 1, 1897. MARY M. ANDREWS.

Mormonism Is Not Dead.

THE Rev. Dr. Bliss, the financial agent of Salt Lake College, Salt Lake City, Ut., occupied the pulpit of the Franklin Street Congregational Church, Somerville, lately, preaching on "Mormonism."

It had been the custom, Dr. Bliss said, to underrate and misstate the power of the Mormon church. That church was alien to Christianity and adverse to all the doctrines of Jesus Christ. This was proven by the claims of the Mormon leader, Joseph Smith, who made open denial of many of the fundamental principles of the Christian religion.

One of the most essential points in which the Mormon creed differed was on the subject of the equality of mankind. The Mormons say that women should be subservient to men.

Polygamy, you say, is a thing of the past, said Dr. Bliss, but it is not. Perhaps it is no longer preached in the tabernacles, but it has not been abandoned as a doctrine so long as prominent men in the Mormon church indulge in it. About a year ago the president of the Mormon church, Mr. Partridge, in the church organ printed in Salt Lake City, said that if polygamy had been abandoned because their fathers had changed their opinions, God had not changed His opinion, and still held to the truth.

The Mormon church sends out annually a large number of missionaries to bring in converts to the faith. It exerts vast political power. It was decreed that no man shall accept office without the permission of his ecclesiastical superiors. When this was exposed it was promptly denied by the Mormon leaders. It is their policy to take advance steps, and then, when they are exposed, to deny that they were ever attempted.

NEW YORK, Nov. 18. — The first polygamists excluded under the existing immigration laws were six Mohammedans who arrived on the steamer *California*, and who were yesterday arraigned before the Board of Inquiry at the barge office here. The immigrants declared that they all believed in the Koran, which teaches polygamy. They were then ordered deported. — *Boston Journal.*

Atoka Academy.

WORK in the academy at Atoka has again begun in earnest. About 170 pupils have been enrolled so far this term.

The "Council" of the Choctaw nation has promised to appropriate $5,500 for the support of fifty orphan Indian children in our school, and we are expecting the appropriation to be made in the near future.

Many new children have come to us within the past week or two. They need to be taught many things besides books. Some of them know very few English words, and so must begin at the very beginning.

You would be surprised to see the difference in appearance and manners of the newcomers and the boys and girls who have lived in the "Home." The girls have been taught to make their own clothes, to cook and do all kinds of housework. Many of them have been given music lessons, and some of the girls play very nicely. One is Sunday school organist. They have also been taught vocal music, and they have very sweet voices.

The boys, too, are taught to live useful lives. After they can once speak English the Indian children are quick to learn. A new building to be used for a boys' dormitory has just been finished, and the boys are very anxious to move into their new quarters.

We are asking God's guidance for every step, and leaving results with Him. BLANCHE WILLIS.

Oct. 27, 1897.

Bacone, I. T.

INDIAN UNIVERSITY has opened most hopefully, and all feel encouraged. So far everybody has been enjoying good health, and all are working as if they have a purpose in life. We feel sure that President Scott and wife are just the good people for the place. She gives her time to teaching, and mothers these boys and girls — just what they have been needing. All have felt benefited by the sermons delivered by our president on Sunday evening. They have been of an especially helpful nature.

We have already enrolled almost seventy pupils; we did not have this many during all of last year, on account of sickness and other hindrances. Our students are of a high grade; they are all bright and interesting. One of our boys walked over seventy miles to get here. He is a poor boy, and without means to pay his expenses in school.

The school is rapidly gaining the confidence of the people of the Territory, and they are showing their appreciation of what we are trying to do at Indian University, in more ways than one. Over one thousand dollars has been very generously contributed by them, which has enabled us to make some very necessary repairs.

Our religious meetings this year have been inspiring. One thing in particular I would speak of, and that is the promptness with which those present take part. They do not wait one for another, but are on their feet at once, and take part in a bright, interesting manner, so that the meetings are times of spiritual refreshment.

Nov. 3, 1897. MINNIE M. PRATT.

Wichita Mission School.

ANADARKO, O. T.

AFTER some dark skies and several copious showers the bright sun again shines, making everything look beautiful, save the tepees and grass-houses which here and there dot the landscape o'er. No beauty do they reveal to the eyes. If the outside has not a prepossessing look, how much worse the inside must be which are the homes of the

MR. AND MRS. W. H. RISHEL, VELARDE, NEW MEXICO.

Indians, from which the children are gathered into our and other schools. Can they be called homes? The bare ground for a floor, a hole dug in the centre in which is built a wood fire, no furniture of any description, two or three cooking utensils, and perhaps a few cups, plates, and knives are seen lying about. As you enter you find all the inmates sitting or lying upon a quilt or two spread upon the ground, but little or no wearing apparel upon the children, and in many instances the grown folks have not anything more than a slip and a sheet, or piece of calico wrapped about the body. The long hair falls about the shoulders and face. Do these benighted people know of the love of Christ? Ah! but very few of them. There is but one Christian parent represented in our school. In the ghost dance the Indians claim that they are worshipping their gods — the sun, moon, and stars. Can we hope to do any good among this people? Yes. In sending to us the children, efforts are made to educate, civilize and evangelize. Under our instructions we note progress. Some have said that they love Christ, and have been baptized; others are still groping in the dark. Our Indian boys and girls are as bright and interesting a set of children as can be found among the tribes. They are just as susceptible to good influences as to the influences received by the environment of their home life. CHARLOTTE E. TAYLOR.

American Baptist Home Mission Society.

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Still more surprising! In clubs of ten, only ten cents a copy! Twenty pages for a cent!

To Business Men.

A BUSINESS man recently obtained sample copies of HOME MISSION ECHOES to circulate among the members of his church in order to get subscribers for it. But this is not all. He proposes to have fifty copies sent to others at his own expense. He proposes that some of the very poor shall have it, and that some of the well-to-do people who are too indifferent to take any missionary, or other religious periodical, shall at least have this as a monthly visitor and reminder of the things of the kingdom. Can you not do something of this sort? Suppose you try this as a missionary investment. Select ten, twenty or thirty names, and send the list with one, two or three dollars to the office at Boston. This small sowing may bring a harvest of a hundred fold into the Lord's treasury.

A Word to Pastors.

YOU can do the cause of missions a real service by heartily commending HOME MISSION ECHOES to your people. At the same time you will render them valuable service by calling their attention to the paper, which will prove helpful to their Christian development. Will you not do this at some missionary concert or prayer-meeting, and especially in connection with your pulpit presentation of the work of Home Missions? We want your help in this good work. Shall we have it?

"IT is more blessed to give than to receive." So said our Lord, who gave Himself for us. Is this a forgotten or uncomprehended beatitude?

CHRISTMAS gifts will soon be in order. Have not some been the recipients of so great blessings during the year that they desire to make a Christmas offering to Christ Himself, in a gift to the Home Mission Society for the evangelization of peoples swarming hither from all parts of the world?

IN the midst of this world's needs, rather than be a stagnant, slimy pool, selfishly holding my own, or sighing for higher embankments to keep the increase of heaven's sweet rains, I would infinitely prefer to be the lowered pond, whose issuing waters whirl the wheel that runs the mill that grinds the grist for starving man.

"HAVE you had a kindness shown,
Pass it on;
'Twas not given for thee alone,
Pass it on;
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears.
Pass it on."

THE prevalence of yellow fever has interfered with the opening of several of our schools in the infected districts. One result of this will be a diminution in revenues from tuition fees, etc., and consequent difficulty in meeting the year's expenses at these institutions. Much distress has been occasioned already, as stated in letters from the heads of these schools. Special offerings to relieve the embarrassment of those in charge of affairs, *and of the schools themselves*, will be highly appreciated.

Educational Work of the A. B. H. M. Society.

THE following is a list of the schools supported wholly or in part by the Society, the Woman's American Baptist Home Mission Society coöperating, as elsewhere appears, in this work. This list will be valuable for reference in missionary meetings, and for other occasions. Statistics are from last year's report, 1896–7.

I. Higher Institutions for the Colored People.

1. Atlanta Baptist College, founded originally at Augusta, Ga., 1867; transferred to Atlanta, Ga., 1879; incorporated 1879. For young men exclusively. Rev. George Sale, president; teachers, 12; pupils enrolled, 150. Value of property, $56,650. Endowment, $500.

2. Alabama Colored Baptist University, founded at Selma, Ala., 1878; incorporated, 1878; Rev. C. S. Dinkins, president; teachers, 10; pupils enrolled, 252. Value of property, $27,000. No endowment.

3. Arkansas Baptist College, founded at Little Rock, 1887; incorporated, 1885; Rev. J. A. Booker, president; teachers, 4; pupils enrolled, 96. Value of property, $20,000. No endowment.

4. Benedict College, founded at Columbia, S. C., 1870; incorporated, 1895; Rev. A. C. Osborn, D. D., president; teachers, 11; pupils enrolled, 256. Value of property, $74,000. Endowment, $53,605.38.

5. Bishop College, founded at Marshall, Texas, 1881; incorporated, 1885; Rev. N. Wolverton, president; teachers, 19; pupils enrolled, 328. Value of property, $94,000. No endowment.

6. Hartshorn Memorial College, founded at Richmond, Va., 1884; incorporated, 1884. For girls only. Rev. L. B. Tefft, D. D., president; teachers, 9; pupils enrolled, 106. Value of property, $48,000. No endowment.

7. Jackson College, founded at Natchez, Miss., 1877; transferred to Jackson, 1884; Rev. L. G. Barrett, president; teachers, 8; pupils enrolled, 173. Value of property, $25,000. Endowment, $476.25.

8. Richmond Theological Seminary, founded at Richmond, Va., 1867; incorporated, 1876; Rev. Charles H. Corey, D. D., president. For young men only. Teachers, 4; pupils enrolled, 58. Value of property, $40,000. Endowment $65,338.91 (see note elsewhere).

9. Roger Williams University, founded at Nashville, Tenn., 1864; incorporated, 1883; Rev. Owen James, D. D., president; teachers, 9; pupils enrolled, 227. Value of property, $130,000. Endowment, $3,850.96.

10. Shaw University, founded at Raleigh, N. C., 1865; incorporated, 1875; Prof. Charles F. Meserve, president; teachers, 24; pupils enrolled, 327. Value of property, $90,000. Endowment, $30,588.02.

11. Spelman Seminary, founded at Atlanta, 1881; incorporated, 1888; Miss H. E. Giles, principal; Miss L. H. Upton, associate principal; teachers, 39; pupils enrolled, 549. Value of property, $165,000. Endowment, $40,000.

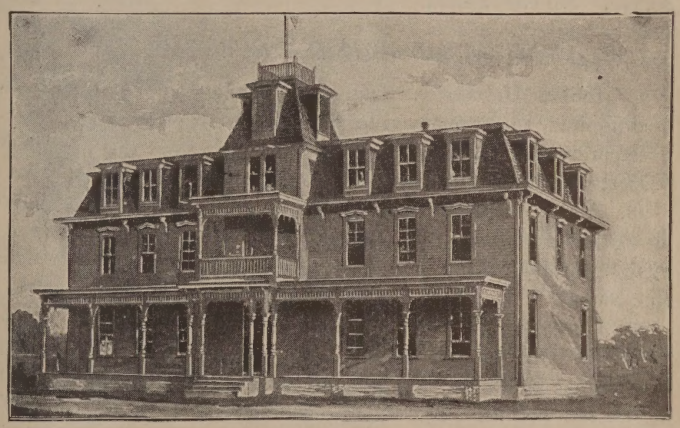
12. State University, founded at Louisville, Ky., 1873; incorporated, 1873; Rev. C. L. Purce, D. D., president; teachers, 9; pupils enrolled, 213. Value of property, $22,000. No endowment.

13. Wayland Seminary, founded at Washington, D. C., 1865; Rev. George Rice Hovey, president; teachers, 9; pupils enrolled, 147. Value of property, $150,000. Endowment, $18,740.33 (see note elsewhere).

II. Secondary Schools for the Colored People.

14. Bible and Normal Institute, founded at Memphis, Tenn., and incorporated, 1887; Prof. H. N. Pius, principal; teachers, 8; pupils enrolled, 193. Value of property, $18,000. No endowment.

15. Florida Baptist Academy, founded at Jacksonville, Fla., and incorporated, 1892; Rev. N. W. Collier, principal; teachers, 6; pupils enrolled, 102. Value of property, $7,750. No endowment.



WATERS NORMAL INSTITUTE.

16. Florida Institute, founded at Live Oak, Florida, 1876; incorporated, 1876; Rev. G. P. McKinney, principal; teachers, 5; pupils enrolled, 108. Value of property, $4,000. No endowment.

17. Gibsland Academy, founded at Gibsland, La., and incorporated, 1887; Prof. O. L. Coleman, principal; teachers, 5; pupils enrolled, 201. Value of property, $4,000. No endowment.

18. Hearne Academy, founded at Hearne, Texas, about 1882; Rev. John F. Anderson, principal; teachers, 3; pupils enrolled, 42. Value of property, $4,000. No endowment.

19. Houston Baptist Academy, founded at Houston, Texas, 1893; incorporated, 1893; Rev. J. H. Garnett, D. D., principal; teachers, 2; pupils enrolled, 110. Value of property, $7,000. No endowment.

20. Jeruel Academy, founded at Athens, Ga., and incorporated, 1893; Rev. J. H. Brown, principal; teachers, 4; pupils enrolled, 168. Value of property, $8,800. No endowment.

21. Mather School, founded at Beaufort, S. C., 1869; Mrs. R. C. Mather, principal; teachers, 3; pupils enrolled, not reported. Value of property, $4,500. No endowment.

22. Spiller Academy, founded at Hampton, Va., 1892; Prof. Geo. E. Read, principal; teachers, 4; pupils enrolled, 64. Value of property, about $5,000. No endowment.

23. Virginia Seminary, founded at Lynchburg, Va., and incorporated, 1888; Prof. G. W. Hayes, principal; teachers, 17; pupils enrolled, 238. Value of property, $30,000, with incumbrance of about $10,000. No endowment.

24. Western College, founded at Macon, Mo., 1891; incorporated, 1894; Rev. E. L. Scruggs, principal; teachers, 6; pupils enrolled, 105. Value of property, $12,500. No endowment.

25. Walker Institute, founded at Augusta, Ga., and incorporated, 1885; Prof. G. A. Goodwin, principal; teachers, 3; pupils enrolled, 99. Value of property, $4,500. No endowment.

26. Waters Normal Institute, founded at Winton, N. C., and incorporated, 1887; Rev. C. S. Brown, principal; teachers, 5; pupils enrolled, 188. Value of property, $9,850. No endowment.

III. Higher and Secondary Schools for the Indians.

27. Indian University, founded at Tahlequah, 1881; incorporated, 1881; removed to Muscogee, 1885; Rev. J. H. Scott, president; teachers, 9; pupils enrolled, 85. Value of property, $23,000. Endowment, $1,606.02.

28. Atoka Academy, founded at Atoka, I. T., 1888; not incorporated; Prof. E. H. Rishel, principal; teachers, 6; pupils enrolled, 136. Value of property, $8,000. No endowment.

29. Cherokee Academy, founded at Tahlequah, I. T., 1886; not incorporated; Rev. D. Rogers, superintendent; teachers, 3; pupils enrolled, 97. Value of property, including mission premises, $5,000. No endowment.

30. Wichita Mission School, founded at Anadarko, Okla. Ter., 1891; not incorporated; Rev. D. Noble Crane, principal; teachers, 4; pupils enrolled, 44. Value of property, $4,000. No endowment.

Endowments for Our Schools.

TOOK over the list of schools in this issue of ECHOES and see how small is their endowment. Some of these have been established a quarter of a century and yet have no endowment worth mentioning. Must they be carried twenty-five years longer by the Society, through the annual offerings from Northern Baptist churches? In a few instances a good beginning has been made — but only a beginning. Leland University at New Orleans, founded by Dea. Holbrook Chamberlain, of Brooklyn, N. Y., with the aid of the Home Mission Society, has about $95,000 endowment from the estate of its founder, who died in 1883. With the greatest difficulty it is able to carry on its work without assistance; indeed, even with some aid from individuals, annual deficiencies have not altogether been averted.

Benedict College has an endowment of about $53,000, of which about $10,000 was derived from the sale of land, the remainder being made up of the original gift and its accumulation by Mrs. B. A. Benedict, of Providence, R. I., who, by her will (which is being unrighteously contested), provides that about $50,000 more shall be devoted to this purpose.

The report of the Board of the Home Mission Society for 1885 contains the following: "To John D. Rockefeller, Esq., of New York, belongs the honor of founding the first professorship of Biblical Theology in the first distinctly Baptist Theological Institution for the education of ministers for the African race here, and in Africa. This he did for the Richmond Institute, Richmond, Va., by a gift to the Society of $25,000. To Joseph B. Hoyt, Esq., of Connecticut, belongs equal honor for founding the second professorship therein, for the Chair of Church History by a gift to the Society of $25,000. By the action of your Board, these Chairs will bear the names of their respective founders." These gifts were made in 1884. Besides these amounts, $7,218.41, contributed partly bu the colored people and partly by others, has been given towards the endowment of a "Union Professorship." Richmond Theological Seminary alone ought at once to have two more endowed professorships.

Wayland Seminary has about $18,000 endowment derived from the legacy of $50,000 by ex-Gov. Abner Coburn, of Maine, who died in 1885, for the benefit of that school, the rest of this sum having been used for the acquisition of more land, and for enlargement of the building.

Shaw University has $5,000 endowment for the Medical School. This is from the estate of Judson Wade Leonard, of Connecticut, from 1885 to 1888. It also has $25,000 for general endowment, $12,500 of which was given by Mr. John D. Rockefeller, 1890-91, on condition that an equal amount should be contributed by others.

These constitute the principal amounts for endowment purposes. The total for all purposes, some of which is specially designated, is $191,064.87. Altogether this is not half the amount held by each of several Baptist academies, colleges, and seminaries in the North that are strenuously pressing their claims for much larger endowments. Nothing less than $2,000,000 for endowment of these schools is needed.

Are there not those who will endow a professorship in these institutions? Let the gift of $25,000 be a memorial of some dear friend who has been interested in this the greatest work of American Baptists, the last generation. What more fitting memorial than this, as the revenue therefrom shall continue its blessed ministration to the latest syllable of recorded time.

IF there be some weaker one,
Give me strength to help him on.
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

— *Whittier.*

The Growing Need of Higher Schools for the Colored People.

THE need of higher schools for the colored people increases rather than diminishes. The same causes that are operative among white people to multiply and strengthen their higher institutions of learning, are more or less operative among the colored people. What rapid strides have been made in recent years in the founding and development of academies, colleges, universities, and theological seminaries in every part of our country! What enlargement of courses of study, involving increases of teaching force and new appliances for instruction! What strenuous efforts to secure larger endowments to maintain these institutions! Never before has the human mind been in such eager quest in so many directions as now. Within our world are worlds utterly unknown to our ancestors, a century ago. The scientific world itself may be subdivided into a score of worlds, each of which is being explored more fully with every passing year.

MISS CARRIE V. DYER.

Already, aspiring colored youth are clamoring to know about these things. It is as praiseworthy in them as in white youth to hunger and thirst after higher knowledge. For the sake of their larger manhood, their greater influence for good, their better qualifications for service, their wiser leadership, such aspirations should be encouraged rather than suppressed. What they want is a good chance to make the most of themselves. It is our duty to afford them this chance by providing higher educational advantages than they are able to provide for themselves; it being understood of course that they are required to do what they can towards this end.

There is growing need for higher education to meet the demand for better qualified teachers of common schools in the South. The lack of interest in the common school has been due in part to the incapacity of teachers and the worthlessness of their instruction. Parents, perceiving no perceptible progress in the education of their children under these conditions, have become indifferent or disheartened. Yet, in almost every community are some who have had a taste of higher education than that afforded by the common school, and who have a righteous discontent with the old order of things. They demand better teachers, whose better work will arouse livelier interest in popular education. The demand for such teachers is steadily growing.

How shall it be supplied? Very largely through the higher schools established by Northern Christian philanthropy. The people cannot lift themselves by their own boot straps. They must have the helping hand of those who have been lifted to a higher plane in these Christian schools. They will lead and inspire to nobler undertakings. "The colored schools of the Southern country and village," says a wise observer, "need a larger number of well qualified women teachers. The colored woman seems endowed by nature with a genius and faculty for the care of children. Help her to drink deep from the fountains of the new education, and put her in charge of the children in the country schoolhouse; and there will come a revival that will blossom like the flowery April that reigns in glory in the opening Southern spring."

Space will not allow of enlargement on this subject, further than to say that, in order to meet the demand for more better-educated ministers, for more qualified teachers in public high schools, academies, and colleges, for more physicians, dentists, lawyers, editors, and for more intelligent citizens as guides of the masses, there is a growing need of the higher institutions, which we as Baptists have founded and are maintaining. We should not be content to suffer the million and a half colored Baptists, with as many more adherents to our views, to eke out indefinitely a miserable existence intellectually and religiously, when it is in our power to expedite their elevation through those agencies which have everywhere been indispensable and potent factors in the development of other peoples.

"WHEN Colonel Shaw, of the 54th Mass. Regiment, fell at Fort Wagner, his brave soldiers gladly contributed to a fund for a monument to his memory, but this fund, upon reflection, was appropriated to building the Shaw School at Charleston, S. C. And yet this sum sinks into insignificance, when compared with that contributed by the negro soldiers for the erection of a monument to the memory of President Lincoln, at the capital of the nation; seventeen hundred of them gave *ten thousand dollars*."

Common Schools and the Colored People.

THE common school system in many Southern States is still very unsatisfactory as an agency for the education of the masses. The yearly session is usually from three to five months, except in the larger towns and cities where supplemental local taxation extends the period to seven, eight, and sometimes nine months. As the South contains comparatively few cities of any considerable size, only a small fraction of the population gets the benefit of a seven or nine months' school.

In the rural districts the white people, very generally, through indifference, or poverty, or pride are indisposed to be taxed more heavily for the extension of the annual school term. Many, not yet emancipated from the traditional aristocratic notions of ante-bellum days, consider it humiliating, if not degrading, to have their children educated along with the children of the poorer classes in a public school. Hence the multitude of private schools in the South, which derive their patronage to a considerable extent from this class, who, after paying for the education of their children in select schools, are unwilling to be taxed more for common school purposes. These are influential in public affairs and have much to do in shaping public policy concerning the school system.

Many, also, are unwilling to pay more school taxes on the ground that so large a share of it would be applied to the education of the negroes. They believe in a little, only a very little, education for the negro — education "for his sphere" — education that will not "spoil him as a field hand."

The outlook for the improvement of the common school system in many Southern States is not altogether as bright as could be desired. Indeed, the Legislature of Georgia, notwithstanding the eloquent appeals of its Superintendent of Education for larger appropriations, is considering the question of reducing the State tax for common schools from $1,000,000 to $600,000.

Under such conditions how are the masses of the colored people, who dwell in the rural regions, properly to educate their children? A four months' school, conducted by a teacher appointed often by white trustees without much reference to fitness, is entirely inadequate to their needs; nor are they able to bear the expense of their education at higher schools remotely located. A few can do this: the many cannot.

What, then, is their hope? Dr. Mayo, in his article on the "Education of the Colored Youth" (referred to elsewhere), says: "With the best light at my command, I therefore hold that the absolute impending duty of the colored citizens of the South is to combine, and by every practical method inaugurate a grand revival in behalf of the country and village common school. More than ninety-five per cent. of these two million six hundred thousand (colored children), from five to eighteen, will there receive the schooling that will largely determine their ability, twenty years hence, to become the American Macedonian phalanx, the chosen ten thousand on which our 'nation within a nation' must depend for its direction in all public and private affairs.

"The colored teachers must become the leaders in the great revival of the country district and village common school. . . . The colored clergy of the South should be called to the aid of this greatest of needed revivals. . . . In all save exceptional cases, at first by private contributions, and ultimately by some method of local taxation, it may be possible to extend the common school in the country and village of the South even two or three months; put the schoolhouse in better repair, insist on a more competent teacher, and generally lift up the entire business of country school keeping to an assured and progressive condition."

These are words of wisdom to which the colored people of the South will do well to give heed.

IT is estimated that the Hampton School in Virginia, and the Tuskegee in Alabama, now receive nearly one-half the entire sum contributed by the North for the education of the negro, more than $300,000, annually. — *Dr. A. D. Mayo.*

THE annual meeting of the Freedman's Aid and Southern Education Society of the Methodist Episcopal Church was held in Brooklyn, in November. The debt of the Society is fully $200,000, and the question of retrenchment by closing some of the schools was seriously considered. It aids twenty-three schools for the whites, and twenty-four for the negroes. The estimate for work among the negroes for the coming year was $55,400.

THE average number of days that common schools were kept in several of the Southern States, according to the Report of the United States Commissioner of Education for 1895-96, was as follows: Virginia, 119; North Carolina, 65.4; South Carolina, 71.4; Georgia, 110.5; Florida, 102; Alabama, 69.2; Mississippi, 105.4; Louisiana, 105.8; Texas, 92.8. In the State of New York the number of days was 175; Rhode Island, 190; Ohio, 166.

THERE are 178 schools for the secondary and higher education of the colored race. This includes public high schools. These are in twenty-two States. For the year ending June, 1896, these 178 schools had 40,127 students enrolled, an increase of 3,025 over the previous year. Of these, 25,092 were in the elementary grades, 15,563 in the secondary grades, and 1,455 in the collegiate departments. There were 4,672 colored students preparing to teach.

FOR the year ending June, 1895, the total enrolment of colored children in the common schools was 1,441,282. Between the ages of five and eighteen there were 2,723,720 colored children in the Southern States. There were 27,081 colored teachers in the South in 1895.

IN 1870, more than eighty-five per cent. of the colored population of the South, ten years of age and over, could not read and write. In 1890, illiterates above ten years of age were about sixty per cent., and in several Southern States, less than fifty per cent.

The Home Mission Gospel Wagon in the West.

IT is a well-known fact that the gospel wagon has been effectively employed in our Home Mission work among the French in New England. For several years, through this agency, thousands who would not enter a Protestant church have been reached by the gospel messenger.

This kind of work has assumed considerable proportions in California, where it has been going on for nearly three years. Nine of these gospel wagons are now in the service. The field of operations is in the northern part of the State among the rural population. Thirty workers are enlisted who by turns go with the wagons, two persons to each wagon. Only two of these have been educated for the ministry. Only the Superintendent, Rev. H. E. Adams, receives any salary, and this a very moderate amount. He says: "In the field I am with the rest; we fare and share together. If an offering is given it is equally divided among those laboring at that place, or in that vicinity."

HOME MISSION GOSPEL WAGON IN THE WEST.

"In no other way," says Brother Adams, "are the latent talents, energies and spiritual life of the church so quickly and fully developed. We are in a time when personal work is needed to reach men, work which laymen can do; and this gospel wagon work is calculated to develop Christians for personal service.

"The schoolhouses are our churches, and every worker takes his turn in reading from God's Word and speaking on the same, whether five or fifteen minutes, and when he is through his comrade takes it up. The people who crowd the schoolhouses had rather hear short testimonies right from the heart, than a sermon. The fact is, most people know enough; the question is how to lead them to act.

"A schoolhouse is found at an average distance of eleven miles along these roads. We plan to have a meeting every night, getting into the neighborhood in time to see the trustees and give notice at school. On an average, only one schoolhouse in twenty-five has refused us."

The people turn out in large numbers. As one of the workers says: "These country congregations are not stuffed to overflowing with every manner of modern entertainment, so common in cities, and therefore are the more ready to hear, and as a result of hearing, believe."

In other Home Mission fields in the West, this plan is finding favor with the people. At the recent meeting of the Minnesota State Convention, $150 was quickly raised to provide Brother Hallowell, a pioneer missionary, with an outfit for his work. From $150 to $200 ordinarily will procure a team, harness, and good covered spring wagon, which in some instances must be equipped with a light mattress and blankets for a bed at night, where accommodations in frontier cabins are too scant or otherwise undesirable for the missionaries.

Who would like to invest in one of these wagons, and set it agoing on its gospel mission among the destitute rural population of some Western State or Territory?

Common or Unclean.

"UNTO me hath God showed that I should not call any man common or unclean," said Peter, after his vision of the sheet let down from heaven. Until this time, although he was a Christian, he was not emancipated from race prejudice. Even at the end of this nineteenth century are there not some Christians who are inclined to regard with aversion, and to treat disdainfully, unfortunate people of other nationalities and races, — people who are less to be blamed then pitied for being what they are? "God hath showed that I should not call any man common or unclean." Carlyle says: "Man stands as in the centre of nature; his fraction of time encircled by eternity; his handbreadth of space encircled by infinitude." The possibilities of the soul's development in the school of Christ, throughout eternity, are limitless. Consider the lowliest, not merely as he is, but in the light of his destiny.

WHEREVER we are, we may do something for Christ. Some one can speak for Him, more can sing for Him and more still can smile for Him. Willing hands will not remain long idle, if wedded to thoughtful hearts and observant eyes. — *Rev. Henry W. Little.*

OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

Our Girls

Beautiful Things.

BEAUTIFUL hands are those that do
Work that is earnest, brave, and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro,
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless —
Silent rivers of happiness,
Whose hidden fountains but few may guess.

The Legend of the Beautiful Hand.

"THERE was a dispute among three ladies as to which had the most beautiful hand. One sat by a stream and dipped her hand into the water, and held it up; another plucked strawberries until the ends of her fingers were pink; and another gathered violets until her hands were fragrant. An old, haggard woman, passing by, asked, 'Who will give me a gift, for I am poor?' All three denied her; but another who sat near, unwashed in the stream, unstained with fruit, unadorned with flowers, gave her a little gift, and satisfied the poor woman. And then she asked them what was the dispute, and they told her, and lifted up before her their beautiful hands. 'Beautiful, indeed,' said she, when she saw them. But when they asked her which was the most beautiful, she said, 'It is not the hand that is washed clean in the brook, it is not the hand that is tipped with red, it is not the hand that is garlanded with fragrant flowers, but the hand that gives to the poor that is the most beautiful.' As she said these words, her wrinkles fled, her staff was thrown away, and she stood before them an angel from heaven, with authority to decide the question in dispute. And that decision has stood the test of all time."—*Selected.*

IN telling of the "beautiful things," poetry may have its musical ripple, and prose its charming imagery, but close beside them we love to place the grand words of the Prophet Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." Dear girls, who belong to the societies of the familiar initials Y. P. S. C. E., and B. Y. P. U., and of our Young People's Mission Bands, you cannot tell how the hearts of our Baptist women go out to you — how they count on you, because of what you are and what you are to be in our Home Mission work. You cannot know how they thank the Father for your hopeful, helpful ways of thinking and working, for the loving services you are giving with voices and hands, and the "feet that run of willing errands." We know the sacrifices you often make of time and money that the work of the Master, to which you have consecrated your young lives, may be advanced. In any moment of discouragement or questioning, remember that you are surely of the company "that bringeth good tidings, that publisheth peace," and as such you have a blessed Leader, who will guard and guide you all the way.

DURING the past year we have, with great satisfaction, received some communications from our young ladies. We wish in the year to come we might have many more. Little encouragements that come to any one of our Young People's Societies, are not too insignificant to report, for some other Society may need just that word of help. A plan that has worked successfully may be a great aid to some who are undecided what to do; so, girls, do not hesitate to tell us about the good work you have done the past year.

The Sargent Mission Band, of Augusta, Maine, rejoices that it now has a missionary teacher of its very own at Spelman, in the person of Miss Florence Leonard, whose faithful Christian service at home is an assurance of the excellent work she will do in her new field.

The Indians Teach Us.

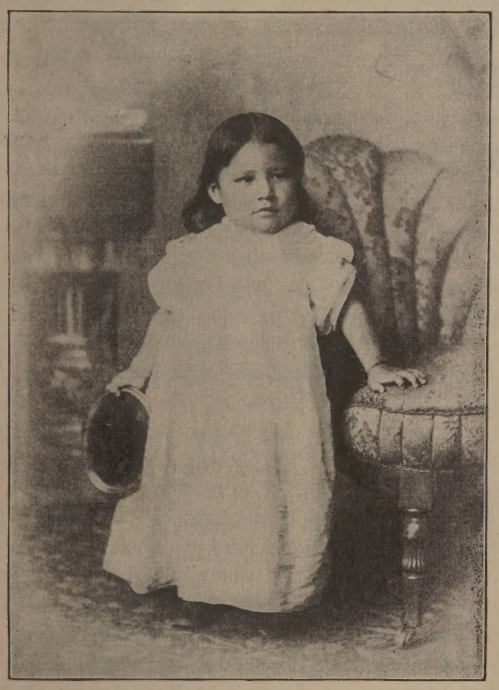
IT is noticeable that the grace of giving is among the first fruits to appear in the lives of converted heathen. At a mission conference of the Methodist Episcopal Church, held at Eufaula, Indian Territory, in response to an appeal for funds, a collection of three hundred and eighty dollars was taken from a congregation numbering not over three hundred. Many of the Indians gave all the money they had with them, while the Indian girls took off their bracelets and other jewelry, and threw them into the baskets. Grateful for receiving the Gospel themselves, they were eager to pay for sending it to the pagans of other countries.

—*Golden Rule.*

Our Little Folks

"LORD bless the little children, wherever they may be,
Far out on the silent prairie, down by the sounding sea,
Like flowers in a crowded city, like birds in a forest free,
God bless the little children, wherever they may be."

—*The Mayflower.*



LOST BIRD.

OUR topic this month is "Schools and Teachers." We are telling the Gospel story to the children of many different peoples in our own country. None are more glad to hear this story than the little Indians. *Home Mission Monthly* tells us that "Lost Bird is a little Indian girl who was picked up on the battle-field at Wounded Knee, South Dakota, by the side of her dead mother, three days after the fight. She was adopted by Gen. Colby, in whose family she receives the kindest care, and where she is developing into a very attractive and interesting girl."

A Missionary Doll.

KATHERINE MATILDA is a very lovely doll, with a well-made kid body, and shapely hands and head of bisque. She wears her long flaxen hair in beautiful ringlets, with a most becoming fringe over her eyes. Her little red lips are always parted in a sweet smile, showing just a little of the dainty, pearly teeth; and the loving blue eyes open and shut after the fashion of all well-bred doll babies.

And then her wardrobe! All the little maidens of my acquaintance would fairly dance in ecstasy over Katherine Matilda's wardrobe. From the tips of her tiny kid slippers, with their silvery buckles, and the dear little stockings, and the pretty undergarments of fine white cambric edged with lace, to the dainty tucked skirt and the beautiful dress of embroidered white swiss, all were made to captivate the heart of any little mother in the land. The daintiest of stitches, the most perfectly fitting garments, just enough of baby ribbon to give an airy grace to her movements — and there you have her as we first saw Katherine Matilda.

Skilful fingers, guided by a heart full of love to our dear Lord Jesus, and earnestly desiring to help others know something of that precious love, had patiently sewed the tiny stitches in those beautifully fashioned garments, and sent Katherine Matilda and her five little sisters into missionary service.

Away from the grand old State of Massachusetts, across the Hudson River, on and on they go through New York, over Suspension Bridge, without so much as a glance at Niagara, on through Canada, across the ferry at Detroit; then they ride miles and miles in Michigan, in Indiana, in and out of busy, bustling Chicago; and still on and on they hurry, day and night, night and day, across the Mississippi, across the Missouri, up, up, up, through the passes of the Rocky Mountains, down through some of the beautiful valleys, across the Rio Grande, until at last the train stops at a little wayside station, and Katherine Matilda has almost reached her new home. I cannot tell you how glad the teacher was to welcome Katherine Matilda, nor how carefully she studied the six little sisters and the names of the ten little would-be mothers. She did not ask which little mother would love Katherine Matilda the most, but where could Katherine Matilda do the most good; and then the name selected was pinned on Katherine's dress, and she was all ready for the Christmas tree.

I think deep in her heart the teacher was glad, very glad that Katherine Matilda could never really know the home that had been chosen for her. She was such a dainty, pretty doll, and the home was such a cheerless, dirty place. The four little children in the home had never seen or heard of a Christmas tree. Lala, who was twelve years old, came to school almost every day, and studied very hard. Sino, who was eight, came when his mother did not want him to carry a pail of water, or to cut an armful of wood, but he did not love to study; and Elena, a frolicsome little witch of six, came whenever she wanted to, and studied as little as possible. None of the three washed their hands or faces if they could possibly help it. On Sundays the mother would wash the middle of their faces, and comb the hair of the girls, but I think she never washed their hands. She would also put on clean clothes, if she had them, on Sunday; and you may be sure they needed a clean suit every Sunday, because they had no nightdresses, and so slept in the clothes they wore all day. Besides, though there were two chairs in their house, both mended with wire, the children never thought of sitting in the chairs; instead they sat on a sheepskin, which is spread on the floor. And the floor was just earth, swept clean and sprinkled several times a day to keep it hard and free from dust. Even when they ate their dinners, if Lala, and Sino, and Elena sat down at all, they sat on the sheepskin, and the plate or bowl of food was put on another skin a little in front of them. There

was only one bedstead in the house, and the family slept on the floor, on little mattresses, which they rolled together for the day. There was only one window in the room. For a broom, the mother had taken a bunch of grass and tied the stalks together.

When the teacher made her first call she was invited to sit on one of the folded mattresses, where the dog was lying asleep. The flies were thick on the window, on the dog, and on baby Pablita. There were no playthings, no papers, no books, no pretty pictures; only a few ugly advertisements of beer and tobacco on the walls. It was all so forlorn and dirty that I am afraid the teacher was a little homesick, and made a very short call.

That was the home, and Lala was the little mother chosen for Katherine Matilda on Christmas, 1895.

To-day you would never know the house for the very same one when once you are inside. Every day, not only hands and faces, but clothes are clean, and the hair is nicely combed, while Sino and Elena both like to study almost as well as Lala, and every morning finds them promptly at the schoolhouse.

I am sure Katherine Matilda has been very hard at work all the year; but as the children cannot understand English, even if she could speak, I cannot tell you what she has done except to smile and be sweet. Very early one morning about two weeks ago, the teacher was aroused by hearing four shots from a pistol; she knew it meant that God had sent a dear little baby boy into somebody's house, and a few hours later the teacher knew that Lala's father had fired the pistol to show how happy he was to have a little baby boy.

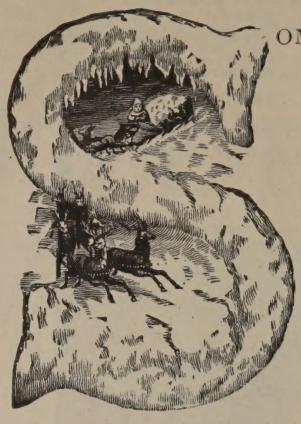
Of course, when the teacher had time, she went to help the family be happy, and she was made very happy herself by the nice clean house. The dear mother was really in the bed on the bedstead, and all was clean, straight, and nice as hands could make it. The little new baby, cuddled by its mother, was also sweet and clean. A white cloth was drawn over the little head and crossed over the bosom, and over the clothing was folded a large white cloth, which was tied around the baby's arms, very forcibly reminding the teacher of the "swaddling clothes" worn by the Babe of Bethlehem.

The sheepskins and bits of carpet, which covered a large part of the floor, were as clean as hands could make them. There were flowering plants in the window; additions had been made to the furniture, and Sunday-school cards and papers were on the walls, which were newly whitened. The whole room wore an aspect of comfort and refinement, in sharp contrast to that of the first call. Katherine Matilda herself looked down from the wall, where she was hanging by a cord fastened to her waist, with the same sweet smile she has constantly worn, as if she were saying, "How can any one help being happy, where father, mother, and children are all learning how to live cleaner, better lives?"

These little children, and many others like them, are not living in China or Africa, but in our own beloved America, under the dear old Stars and Stripes.

Ask your mother, little friends, to tell you more about them.

A Christmas Talk.



SOME of our boys and girls have, no doubt, already begun to wonder what Santa Claus will bring them on the coming Christmas Day. When the Christ-child was born, nearly 2,000 years ago, the best and greatest gift was made to this world that it could possibly receive.

Because of this, every Christmas Day is a very happy one, and we show how thankful we are for the blessed gift that our Heavenly Father sent to us by making presents to those around us. We must remember that there are a great many children to whom this day will be like all other days unless we send them something to bring them joy and sunshine. Even those children who have very little themselves can find a way to give to those who have less.

The last number of *Work at Home* tells us of a Mission Sunday school in one of our large cities where there are a lot of bright, pretty children, but so thin and pale for want of proper care. The teachers are from the Christian Endeavor Societies of the large city churches. In this Sunday school is a Junior Endeavor Society. We quote a few words: "One day the leader talked to them on 'giving.' She told them of God's gifts to us, and tried to help them see how we can give to Him by helping others.

"'We want to give Him something,' some one said.

"And then they all began to talk together: 'We can't give!' 'We haven't anything!' Finally, a little girl spoke out and said, 'Let's have a fair.'"

What do you think was the result of the sale of their work, and the work they had solicited from their friends — holders, penwipers, crocheted edging, aprons — many useful and some very pretty things, besides the cake their hard-working mothers had made for them? Again we quote: "I think I hear you say, 'Perhaps they made ten dollars;' that was what the teacher said. But, no; it kept on adding up — ten — twenty — thirty — forty — fifty dollars! Yes, that was the final sum of profits from the sale.

"Happy, tired little Juniors! They gave it with their hearts brim full of gladness, and not one of them had ever owned a dollar in his life."

Now, what can *you* do, little folks, for missions, whether you yourselves have little or much, and what will you send in the mission boxes that your mothers are packing to send away before the Christmas time? Remember that somebody else will need mittens and mufflers and warm clothing in the cold winter days that will soon be here, just as much as you will need them, and there are many children who would like some books and toys just as well as you would.

Perhaps some one would like to know what welcome gifts some pretty dolls would be, and so we have given you the story "A Missionary Doll," that we took from the magazine we have just mentioned.

Louisville, Ky.

A MONTH of the present school session has passed, and our school is in good working order; in fact, it has been from the second day. During the most of the past month, our president, Doctor Purce, has been absent from us. I was very proud of our students during his absence, for they were very obedient and showed a most excellent spirit. We number, as yet, only one hundred students, but it seems to me they are more earnest than usual.

I was touched a few days ago as a very earnest young man told me why he must leave school. He has an aged, helpless father, but no mother, while there are two brothers and two sisters to be cared for. He thought he had made provision for them, but found his plans failed, and that he must provide their support. He works in a white family in the city, and earns about a dollar a week with the privilege of attending school, but since there is tuition to pay and books to buy, there would be little left to support a family of five. He says he has never been to school three years in his life, yet he entered our third year Normal Class; but he could not feel right to remain in school and let the loved ones suffer. "Miss Seeley," he said, "my little brothers might possibly shift for themselves, but I must take care of my little sisters." He went to the superintendent of the city schools and presented his case, and he kindly gave him permission to enter the colored high school, where he will have no tuition to pay or books to buy, so he can help his family. He said so earnestly, when I tried to encourage him, "I mean to get an education, if it takes till I am ninety years old."

As I was working on the school register to-day, I was impressed with the large proportion of students already Christians, and members of a Baptist church. Out of one hundred, eighty-seven are Baptist, a large percentage, and I thought of them as a consecrated Christian band, seeking further development and better preparation for life's duties.

Oct. 9, 1897. ELIZABETH SEELEY.

Arkansas Baptist College.

LITTLE ROCK, ARK., NOV. 1, 1897.

OUR school has been open now for one month. Thus far everything has seemed favorable, and we have an enrolment of seventy-four, forty-three girls and thirty-one boys, notwithstanding the yellow fever excitement. The greater portion of our students are Christians, and seem so anxious about obtaining an education that we are greatly inspired in our work among them. Our great need is still the completion of our building, and we ask your prayers that God may raise up friends able and willing to help us in our struggle.

With gratitude we remember the dear friends who have sent barrels, etc., in the years past, and will be thankful to receive help in that line again. While we have no place for boarding on the grounds, Mrs. J. E. Scruggs conducts a home for the schoolgirls coming from different sections of the State, and I know such things will be of service in that department. In fact, articles for both boys and girls will be appreciated, and will be wisely used.

Somewhat after this plan the girls' home is arranged: we rent the house and accommodate just as many girls as possible who have not relatives or other special friends with whom they can board. The home is only a short distance from the school. In this way we are better enabled to protect and know the girls.

Having spent a most pleasant vacation, I feel invigorated for a good year's work, and wish the Society much success, hoping it may be so blessed as to be instrumental in doing much good this year. Professors Booker and Knox seem hopeful, and desire a kind remembrance, the latter often speaking of his trip to Boston, and how he enjoyed his visit in the Home Mission Rooms. J. ANNA HILL.

Monterey.

NOV. 1, 1897.

AFTER greeting you, I will give you a few words which I think will be appreciated by your Society, as they refer to our labors here.

It is the Lord's good pleasure to put me among your workers, and I feel my responsibility, because the work is the Lord's, to sow His Word even in the tender hearts of the young scholars who may become faithful workers of the Lord, and such is my prayer.

I am delighted to talk to them about the Bible; I see that they take an interest in hearing it, and ask me questions which I do my best to answer.

They are enthusiastic when I remind them the day before not to absent themselves from the Sunday school; the major part come; I charge them to bring their little friends. Some tell me that at their homes they will not let them come because they have to go to the other church, and others go early to church to hear mass, and then come to Sunday school; but little by little they will learn to love Christ more, and he will overcome their difficulties.

I believe, please God, all the children educated at this school will not forget Him nor His words, which, inculcated in them while young, will be graven on their hearts indelibly. The Lord be with you all. ZOILA RAMIREZ.

MISS MARY TEFFT, of Hartshorn Memorial College, Richmond, Va., wishes through ECHOES to thank all who have sent Sabbath school papers. She also wishes all those who are preparing basted work for the sewing school to communicate with her as to what is most needed before they go farther in preparation.

MISS ELIZABETH SEELEY, of State University, 712 West Kentucky St., Louisville, Ky., writes that they are in great need of table-cloths, and table furnishings of all kinds. The table-cloths need to be about four and one-half yards long. She also speaks of the lack of knives, forks, and spoons.

MISS CHARLOTTE E. TAYLOR, Anadarko, O. T., sends measurements for boys' pants. These articles are sorely needed, and unless soon provided, the boys will suffer. If several churches would unite and supply the twelve pairs needed, it would be a great blessing to our anxious teachers.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts from New England for October, 1897.

Maine	$ 139.02	Rhode Island	406.34
New Hampshire	87.01	Connecticut	335.50
Vermont	19.70		
Massachusetts	2,176.63	Total from New England	$3,164.20

Total received from all sources during the month, $21,472.09.

Contributions from individuals, churches, etc., in New England, for the American Baptist Home Mission Society, should be sent to Rev. F. T. Hazlewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts for October, 1897.

For the General Work.

MAINE, $126.73.

*Waterbury	$ 0 35
No. Sedgwick, Miss S. Trewergy	4 00
Eden	4 50
Waldoboro, 1st	28 37
East Winthrop	2 00
State Convention	8 71
Lebanon and No. Berwick	4 85
Mechanic's Falls	4 00
East Brunswick	4 00
Winter Harbor, Willing Workers	1 50
Hartland, church and circle	2 62
"A birthday offering"	5 00
Owl's Head, Mrs. B. A. Emery	1 00
Sedgwick	3 00
Hartland	1 04
Buxton Centre	27 00
Hamden, 1st	3 00
Hancock Ass'n	6 31
Tenant's Harbor ($3.00 *)	10 00
Greene	1 73
East Winthrop	3 00
Bowdoinham Ass'n	75

NEW HAMPSHIRE, $72.00.

Manchester, People's Church	$10 00
Manchester, 1st	28 50
*Claremont	2 50
Rumney	3 00
Antrim	8 00
Lyme Centre	20 00

VERMONT, $47.92.

Windsor Church	$ 2 68
Bellows Falls Church	2 01
Hinesburg	3 35
Lamoille Ass'n	4 25
Windsor, 1st	3 00
Pittsford	2 50
Burlington, 1st, for beneficiaries at Spelman	25 00
Stamford	5 00
Rutland, Florence Butler	13

MASSACHUSETTS, $788.18.

Savoy	$ 1 00
Northampton	3 00
No. Leverett	13 32
So. Sutton	3 00
Worcester, 1st	2 00
Brookline, J. C. E.	11 11
Charlestown, 1st, Mrs. Ross's class for Mrs. Mather's salary	25 00
Framingham Centre	7 00
Taunton, Winthrop St.	25 00
So. Framingham ($4.00 *)	41 00
Adams, Woman's Union	4 10
Manchaug	6 00
Fairfield, S. S.	1 00
Marlboro	25 00
Melrose, 1st, Primary Band	13 85
Melrose, 1st	8 00
Lowell, Branch St.	11 93
Newton, Immanuel	13 00
Somerville, Union Sq.	3 00
Somerville, Mrs. G. W. Peckham	1 00
Dedham, 2d, J. C. E.	50
Cambridge, Inman Sq.	25 00
Westboro, toward salary of Miss Clarke, Hartshorn Coll.	45 00
Leominster	10 00
Brockton, North, F. L.	1 57
Lee	15 00
Orange	10 19
Boston, Fourth St.	5 36
Ashland	5 00
Brookline	5 00
Boston, Clarendon St.	25 00
Cambridge, 1st	1 00
Salem, Central	14 00
Newton Centre ($48.14 *)	49 14
Becket	18 50
Wendell	1 00
Boston, So. and West Ass'n	5 00
Holyoke, 1st, Miss L. C. Willard	1 00
Berkshire Ass'n	13 00
Haverhill, Mrs. A. R. Hale, for Wichita Mission	2 00
East Cambridge, Mrs. S. F. Hills	1 00
Ayer, 1st	5 00
Malden	5 00
Greenville	2 00
Billerica	5 51
Boston, Clarendon St.	33 41
New Marlboro	1 50
Tyringham	5 00
Egremont	2 51
Lynn, 1st, F. L.	33 41
Miller's River Ass'n, Basket Meeting	9 70
Medfield	14 13
West Newton	5 07
Dorchester Temple	2 00
Norwood, C. C. M.	1 50
Boston No. Ass'n Basket Meeting	10 00
Wales	4 00
Holyoke, 1st	10 00
*Fall River, 1st	50 00
Hudson, 1st	6 00
Palmer, 2d	5 00
Lawrence, 1st	6 25
Braintree, for Jackson Coll.	5 00
Worcester Ass'n	7 93
Worcester, Greendale, J. C. E.	2 00
Lowell, 1st	5 50
Mansfield	4 25
New Bedford, 1st	39 29
Dighton	14 40
Dighton, Primary Class	1 34
Conway	6 00
Boston East Ass'n	9 71
Worcester	2 00
Winchester	6 00
Wakefield, Carey Band	10 44
Springfield, Highland, F. L.	3 28

RHODE ISLAND, $239.71.

Providence, Cranston St.	$34 44
East Providence, 2d	12 51
Woonsocket	12 00
Providence, Union	96 30
Newport, Circle	30 00
Providence, South	20 00
Providence, 1st	13 46
Providence, Broadway	21 00

CONNECTICUT, $444.27.

Montville	$11 34
Salem	1 25
Bridgeport, East Washington Ave.	5 00
Putnam	84 00
Brooklyn	2 00
Suffield, 2d	103 00
Hartford, South	12 50
Danielson	42 93
Winthrop, Busy Bees	5 00
Meriden, 1st	29 25
East Cornwall, Mrs. H. G. Dean	3 00
Meriden, Main St.	60 00
Norwich, 1st	4 00
Voluntown, in memory of Daisy A. D.	5 70
Hartford, Mrs. Prior	1 00
Voluntown, F. L. for Miss Willis, at Atoka	1 75
New London, 1st, F. L.	12 98
Jewett City	8 32
Meriden, 1st, J. C. E., for Sally Williams, at Atoka	30 00
Hartford, Memorial	10 00
Rowayton	1 25
Conn.	10 00

MISCELLANEOUS, $35.93.

Interest on Permanent Fund	$20 00
Literature	15 93

Total Receipts, $1,754.74

GERTRUDE L. DAVIS, *Treas.*

* For the deficit.

Receipts for Alaska.

MAINE, $30.65.

Biddeford, 1st, Primary Dept.	$ 2 15
So. Paris, Alaskan Band	5 00
New Sweden	5 00
Owl's Head, Mrs. B. A. Emery	2 00
Warren, S. S.	3 00
Alfred, 1st S. S.	1 00
Mechanic's Falls	2 50
Kennebunkport Village, S. S.	10 00

NEW HAMPSHIRE, $5.00.

Lyme Centre	$5 00

VERMONT, $10.55.

Ludlow, S. S.	$6 55
Randolph, S. S.	4 00

MASSACHUSETTS, $267.89.

Neponset	$ 5 00
No. Leverett	10 00
Fall River, 2d	25 00
East Somerville, "Ofdotia Wide Awake"	2 00
Foxboro, 1st, S. S.	3 93
Marblehead, S. S.	6 00
Dorchester Temple, by Mrs. Fannie J. Collins	25 00
Cambridge, 1st	1 00
Cheshire, S. S.	2 50
Hudson, S. S.	10 00
Westfield, "Birthday Gleaners"	5 00
So. Chelmsford, 1st, S. S.	5 00
Jamaica Plain, 1st, S. S.	5 00
Reading, S. S.	2 74
Andover, Ladies' Aid Soc.	5 50
Boston, Ruggles St.	5 00
Granville, S. S.	5 00
Beverly, 1st, B. S.	10 00
Dorchester, Lower Mills	6 00
Chelmsford, Central, S. S.	5 00
Gardner, 1st, J. C. E.	1 00
Whitman, 1st, S. S.	5 67
Natick, Juniors	1 00
Brockton, Warren Ave., S. S.	3 25
Tyringham, Infant class	30
Arlington Heights, Mr. and Mrs. Litchfield	$50 00
West Newton	5 00
Manchester, B. S.	5 00
Fall River, 1st	50 00
Worcester, Greendale, S. S.	2 00

RHODE ISLAND, $18.71.

Pawtucket, 1st, S. S.	$3 71
Pawtucket, Mrs. M. Delaney Smith	5 00
Warren, S. S.	10 00

CONNECTICUT, $16.00.

New Haven, 1st, S. S.	$10 00
New London, Huntington St., S. S.	5 00
Voluntown, S. S.	1 00

MISCELLANEOUS, $31.47.

Pa., Allegheny, Nixon St., S. S.	5 04
D. C., Washington, 1st Immanuel	9 00
Interest	17 43

Total for Alaska, $380.27

GERTRUDE L. DAVIS, *Treas.*

Life Members.

MASS. — Charlestown, Mrs. Marian F. Reed; Dorchester, Mrs. E. L. F. Lamphear; Lynn, Miss Emma G. Sawtelle; Northampton, Mrs. W. R. Holliday.

R. I. — Providence, Miss M. Ellen Deakin.

CONN. — Putnam, Mrs. E. E. Robbins.

Precious Jewels.

MASS. — Malden, Mabel Adelma Brown; No. Natick, Herbert Bunce Babcock; Somerville, Ralph Kilburn Snow.

ALASKA. — Curtis Evans Coe, Lulu Edna Coe.

OUR SCHOOLS AND TEACHERS.

FREED PEOPLE.

Spelman Seminary, Atlanta, Ga.: Miss H. E. Giles, Miss L. H. Upton, Mrs. E. M. Barrett, Miss C. M. Grover, Miss M. B. Peckham, Miss K. C. MacLeod, Miss S. R. Mallory, Miss M. J. Packard, Miss Cora Williams, Miss E. Shapleigh, Miss C. H. Denslow, Miss J. C. Smith, Miss J. M. Stewart, Miss M. S. Williams, Miss H. A. Howell, Miss F. E. Leonard, Miss Ethel Wagg, Mrs. E. S. DeLamotta.

Hartshorn Memorial College, Richmond, Va.: Mrs. A. M. Coleman, Mrs. R. K. Jones, Miss E. G. Gowan, Miss B. J. Clark, Miss Finette Jewett.

Wayland Seminary, Washington, D. C.: Miss Cora L. Root.

Waters Institute, Winton, N. C.: Miss C. B. Person, Mrs. C. R. Brown.

Mather School, Beaufort, S. C.: Mrs. R. C. Mather, Miss L. R. Kinsman.

Jackson College, Jackson, Miss.: Mrs. L. G. Barrett, Miss C. E. B. Jones.

State University, Louisville, Ky.: Miss Elizabeth Seeley.

Coleman Academy, Gibsland, La.: Mrs. O. L. Coleman, Miss L. A. Bryant.

Houston Academy, Houston, Texas: Mrs. J. H. Garnett.

Roger Williams University, Nashville, Tenn.: Miss F. E. Smith.

Arkansas Baptist College, Little Rock, Ark.: Miss J. A. Hill.

INDIANS.

Indian University, Bacone, Ind. Ter.: Miss Minnie M. Pratt.

Atoka Baptist Academy, Atoka, Ind. Ter.: Miss Mary Horney, Miss Blanche Willis.

Wichita Mission, Anadarko, O. T.: Miss C. E. Taylor, Mrs. W. J. Rulison.

MORMONS.

Provo, Utah: Mrs. J. C. Andrews, Miss F. M. Berry.

CHINESE.

Fresno, Cal.: Miss S. E. Stein.

Sacramento, Cal.: Miss E. Willsie.

Butte, Montana: Mrs. J. Whitmore.

Velarde, N. M.: Mr. W. H. Rishel, Mrs. W. H. Rishel.

MEXICANS.

International School, Monterey, Mexico: Miss Z. Ramirez, Miss E. Trevino, Miss M. Westrup.

Santa Rosa, Mexico: Miss D. Cavajos.

ALASKANS.

Rev. and Mrs. C. P. Coe.

Contributions for the Woman's American Baptist Home Mission Society should be sent to Miss Gertrude L. Davis, 510 Tremont Temple, Boston, Mass.

R.P.L. Bindery.
MAY 26 1898